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ROYAL BOUNTY

ONE CHARACTERISTIC of God's dealings with men is His "royal bounty." He gives us a thousand fold more than we can possibly earn or pay for, and even "exceedingly abundantly above all that we can ask or think." This superabundance is also characteristic of all that is related to Him and His work. The riches of His Word cannot be exhausted in years of study; the wonders of His world have only begun to be understood after centuries of research; the needs of mankind are more extensive than can be expressed by the best informed of men; the evidences of God's power and the work of His Spirit are more astounding and far reaching than can be told in many volumes.

The REVIEW, as a record of world-wide opportunities, and of the progress of God's work in all lands, is always embarrassed by the riches of material which we would like to present to our readers. Many pressing needs must be left unvoiced because of lack of space; many great and interesting problems cannot be discussed for the same reason, and many wonderful stories of missionary triumphs are unrecorded, or are held over from month to month until they become ancient history. This month we are publishing an *extra number* of the REVIEW in order to place before our readers, without delay, a series of unusually interesting and important studies of conditions in Asia. These are lectures prepared and delivered by Dr. William Bancroft Hill of Poughkeepsie, New York, Frederick Weyerhaeuser Professor of Biblical History in Vassar College. Dr. and Mrs. Hill have recently returned from an extended visit to the Far East, so that he

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speaks not only from the knowledge gained by research and hearsay, but from actual observation on the field.

Fortunately we are able to present these lectures without charge to the readers of the REVIEW as a supplement or Part II of our May number, an exceptional and gratifying privilege in these days of inflated prices and increased financial problems for missionary workers.*

THE GRAVES LECTURES ON MISSIONS

Foreword

IGNORANCE is one of the stoutest foes of foreign missions. Lack of interest and of cooperation come from lack of knowledge. Even to many church members the heathen world is a vague term, unpleasantly associated with appeals for aid in lifting the debt of the denominational Board; and their private opinion of the heathen people is that which Josh Billings once expressed to me, "They are good old heathen; let them stay so." The majority of those Christians who do give some attention to foreign missions have little conception of what mission work is today. There lingers in their memory, placed there years ago, the picture of a frock-coated clergyman standing under a palm tree (a most necessary shade because of his garb) open Bible in hand, preaching to a group of squatting, half-naked savages; and this picture furnishes the scenery for all statements of what missions now are accomplishing. No wonder their gifts are from a sense of duty, rather than from enthusiastic interest, and still remain on the one cent basis. (Was that standard of giving originally fixed by the literal meaning of the word missionary?)

Moreover, the old familiar appeal for missions to save souls from future perdition awakens little response. It is not the appeal that rouses to Christian work for the heathen here at home. Whether we deplore the fact or not, the church today centers its thought upon the present life rather than the life hereafter; and salvation is construed in terms of spiritual experience here and now. If men are to be stirred to support foreign missions, they must be made to realize the degradation, inhumanity and despair of the heathen world, and the uplift Christianity brings to those

* Extra copies of this number may be had at the usual price of twenty-five cents a copy, or $20 a hundred.

in its depths. This is mainly the task of the pulpit, and requires a knowledge of the subject which many ministers lack. They are not without excuse; the demands upon their time have increased greatly in recent years, and other interests are more immediate and absorbing. Also, the conditions in a heathen land are so unlike our own that nothing short of personal inspection can make one realize them and thus understand the work of the missionary. Why should there not be such inspection? Increased facilities of travel now make a trip to the Orient easy; and the old time gift of a summer in Europe, which a loving congregation used to bestow upon their pastor, might well be changed to three months in Japan and China. Nothing could make him appreciate so fully both the work of the apostles in the first century and the power of the gospel in the present day; while the fruits he would bring back to his people would richly repay them for their gift.

The present pages center upon only one of the many activities of foreign missions, one that I have chosen because it is less familiar. The missionary has long dealt with the life of the individual and later on with the life of the community; but it is only in very recent times that his work has been turned directly upon the life of the nation. Today, as I have attempted to illustrate, this broader work is becoming in some respects his most important work. That which the Church of Christ is rousing to do here at home, to make the nation in its ideals, institutions and activities truly Christian, the missions have set their hand to do in heathen lands. It is a work of far-reaching scope and vital importance, intimately concerning the future of the whole world. Shall Japan be kept from becoming a second Germany? Shall China attain national consciousness and power? Shall India gain release from the fetters of caste? These are national problems which Christianity is helping to solve. There are many similar ones which I have not discussed, but these are enough to bring before us an inspiring view of the great reach and tremendous importance of foreign missions, and to arouse an interest in their operations even on the part of some who care little for directly evangelistic work.

The four chapters that follow were originally given as a course of four lectures on the Graves Foundation at the New Brunswick (N. J.) Theological Seminary, and afterwards at the Western Theological Seminary in Holland,

Michigan; the first two were also given at the Union Theological Seminary in New York City. They are one fruit of a year spent in travel among the mission fields of the Far East, and of other years devoted in part to labor for missions at the home base. The request of the Faculty at New Brunswick for their publication has led to their appearance in their present form. Although they were prepared for audiences mainly of theological students, the editor of THE MISSIONARY REVIEW OF THE WORLD believes that they will be of interest and profit to all its readers.

WM. BANCROFT HILL.

VASSAR COLLEGE
May 1st, 1920.

The Soul of Japan

JAPAN, a land described and discussed more often than any other in the Orient, is probably the most imperfectly understood of all Oriental lands. This is not because the Japanese are so beyond our comprehension as some maintain, and as they themselves would like to have us think. To the experienced missionary, as a recent writer on Japan says, "the Japanese are just plain ordinary folks, with the vices and weaknesses of humankind the world over, but with infinite potentialities for progress." Indeed, one of our oldest missionaries, Guido Verbeck, used to affirm, "We know the Japanese better than they know themselves." The difficulty in understanding Japan arises mainly from the fact that its recent development is full of features so unique that we lack precedents to guide us in our study and estimate of them.

First and most obvious of all is Japan's sudden transition from an ancient Oriental civilization to the most modern Western one. Journeying from Kyoto to Tokyo over a railroad, first class in all its equipment, you find it hard to realize that the wrinkled, old Japanese gentleman sitting opposite you, may at that moment be recalling days when as a boy along the Tokaido road, which the railway follows, he watched the great daimios with their escort of armed Samurai and a long train of servants, make the annual journey to pay a compulsory six months' visit upon the Tycoon at Yedo. Is there any man elsewhere in the world who has seen such a tremendous transformation? That which represents centuries of progress in our history has been crowded into his seventy years. Inevitably the old and the new must be mingled strangely in his and in all Japanese thought, and none of us can tell just what the combination forms.

Japan is equally unique in the rapidity with which it has pushed forward from the outermost rim into the very center of world power and politics. A hundred years ago it was as much an empty name as Tibet is today; and even thirty years ago what wildest dreamer would have dared to predict that within a single generation it would be asked to sit in the court of nations side by side with England, France, Italy and the United States? The foreigner is alalways conscious of a superciliousness toward himself on

the part of the educated, young Japanese. The old men are inscrutable; possibly they hide their feelings, possibly the whirl of the years has sobered them; but these young men with considerable frankness reveal their belief that we of the West have had our day, and that the future is theirs. I do not wonder at their self-complacency; indeed, the marvel is that it is not greater. When I consider how quickly we Americans are puffed with conceit when we play some little part in the affairs of the world, for example, assuring England and France, that we won the war, I think the Japanese do wondrously well to be no more conceited, or at least no more offensive in their expressions of self-satisfaction.

The missionary, however, finds the difficulties of his task much increased by Japan's marvelous advance. Years ago he stood as the representative of a superior race. He might be hated or he might be admired; but when he spoke he had listeners, partly of course, from mere curiosity, but largely from the belief that he had something superior to what they possessed, something greatly to be desired. Those were the golden days when it looked as if Japan were going to accept Christianity along with Western civilization. The government was friendly to it; the people were interested in it; converts multiplied rapidly and worked enthusiastically to gain others; and predictions were freely made that in twenty-five years no more foreign missionaries would be needed, since the native church could look after the work of evangelization.

Today the missionary's position has greatly changed. He no longer attracts attention as a foreigner, except in out of the way places; foreigners abound, and their dress and ways are imitated by the more advanced. Also, foreigners, at least Americans, just now are not greatly liked. The yellow journals in Japan, equally with the yellow journals in America, do their utmost to stir up race prejudice and strife. A thoughtful lad in one of the central towns of Kyushu put to me the question, "Why do you Americans hate us so?" If they are led to believe that this is our feeling towards them, they naturally are moved to return it in kind. Moreover, the religion which the missionary offers is no longer supposed to be an essential part of Western civilization or to bring material advantages. The fact is known and emphasized that Western history is full of unchristian deeds, and that there are Western leaders

who ignore the Christian faith or even stoutly oppose it. Consequently, the missionary no longer finds it easy to gain converts. Among the educated classes he is treated much as he would be here among intelligent skeptics, given a hearing if courtesy demands it, but with no slightest intention of being given a following. Among the common people he is largely let alone. He goes into a village, rents a room on the street, puts out his invitation to a meeting, and gains at the utmost a beggarly handful. In the old days his room would have been packed, and a crowd would have gathered outside; but those days are gone, never to return. The missionary can still gain hearers for his message. If he could not, his mission would be hopeless; but the attitude of the Japanese toward him and toward his message has been greatly changed by their success in war and politics. Then, too, we must realize and remember that, as one missionary puts it, "the very existence of missions, organized bodies with much money to spend, engaged in propaganda in the country, is offensive to the Japanese. It is an emphatic declaration by American Christians that they consider Japanese religion and morality to be in a low state and to need radical reformation. The general public does not forgive this insult at all; and even Japanese Christians do so with some difficulty. They agree with us, to be sure; but they are eager to proclaim these principles themselves, as their own, without any connection with the foreigner." A less sensitive or a less advanced nation would not feel this way; it is one of the hindrances to missions in Japan.

Again, Japan is unique in the recency of its emergence from feudalism. Fifty years ago it was entirely feudal, and had been so for centuries,—increasingly so. The military class, the samurai with their daimios, constituted five per cent of the population; and there was an impassible barrier between them and the remainder. Beneath were the farmers, then the craftsmen, then the traders; still lower down, separated by another impassible barrier, were the Eta,—the butchers, gravediggers, scavengers,—the hopelessly submerged. The daimios, supported by the samurai, had absolute control; the rest of the people were serfs, and content to remain such. When feudalism was abandoned in 1871, this was not because the people were dissatisfied with it, but because the leaders were convinced that it was a hindrance to the nation's progress. The

people still remained feudal in spirit; and, though two generations have gone by, much of that feudal spirit abides. Japan seems unique in this respect and yet we cannot but note the strong resemblance between Germany and Japan, as well as the fondness of Japan for German institutions. The feudal spirit surviving in each explains their mutual liking and their likeness to each other.

This survival of the feudal spirit affects mission work in Japan in many ways. For example it fosters denominationalism. The feudal feeling of loyalty to the chief and the clan gives force to a narrow denominational appeal. We create and perpetuate denominations by emphasizing creed and cult: to a Japanese Christian these are not so precious, they may be changed without much protest. But the sense of separateness and clannishness, the appeal to loyalty, are most compelling; so that Japanese churches fall naturally into special groups, exactly as the people did in feudal days. In China and in India there is a strong and steadily growing desire for one united, national Church of Christ. Nothing of that sort today in Japan! A questionnaire was sent last year to some forty well known missionaries asking, among other things, if there was "any observable movement towards organic union, towards a national church." The unanimous answer was that organic union is a dead issue, that no proposal of it would have the ghost of a chance of being accepted by the majority of Japanese Christians. Recently, it is true, there has been more of cooperative work than in former years; the denominations know and respect each other more than they formerly did, but undoubtedly, as one answer put it, "there is a growing spirit of denominationalism in the different denominations themselves. Years ago the converts of the Presbyterian and Reformed missions were united into one Church of Christ in Japan; but had the union not been made then, it could not be brought about today.

The feudal influence also helps to account for the lack of missionary zeal in the Japanese Christian. Christianity has spread rapidly in Korea, because the Korean Christian delights to tell the gospel story to his heathen brother, and feels that he has not really won a place in his church until he has brought some other person to Christ. It is not so with the Japanese Christian. It is difficult to awaken in him a sense of responsibility for the unconverted, or per-

suade him to engage in evangelistic work. As one missionary puts it, "The believers generally are not much interested in the salvation of friends and neighbors." One partial explanation of this is the difficulty of evangelistic work today. "Back in the eighties," says Dr. Ritter, "when great revivals swept the land and all were eager to hear, the converts showed great zeal in telling others of their own inner experiences, and in laboring for their conversion." Another partial explanation is the fact that it is the custom of the country not to interfere with the doings of others, a part of traditional courtesy not to press your opinions and wishes upon your associates. But a further and deeper explanation, I think, is the inheritance of the spirit of old feudal days when life was supremely in direct relation to the overlord and his followers, and there was little responsibility for those outside that circle.

Closely allied to this is a wish to be cared for, a preference for a paternal system of government, for old age pensions, and that sort of thing. As a practical question in one of the large mission schools I asked, "Which would your Japanese teachers prefer, a large salary ceasing with the term of service or a smaller salary with the assurance of a pension after a certain number of years?" And there was no doubt as to the preference for the smaller salary with the pension. This wish to be cared for might seem to be inconsistent with the well-known impatience of the Japanese when under missionary control. The tendency of the native church has been to claim independence of action to a degree that often strained the relations between it and the mission which was caring for it. Long before it reached the possibility of self support, a church or an institution would demand that the mission hand over the needful funds and trust its wisdom in their expenditures. The native Christians of India are disposed to lean too much upon the mission, like infants that dread to take a step alone; the native Christians of Japan sometimes go to the other extreme, and are like infants that snatch for the bowl from which they are being fed. Probably all missions have at times been too slow to trust the wisdom of the native church. It is hard for a parent to realize that his child has reached the years of discretion; but the difficulties and dissensions over this matter of independence form a chapter so much larger and more serious in the history of Japanese missions than elsewhere, that we must recognize that they

arise from a peculiarity of the Japanese temperament. Some of it is caused by ordinary conceit and bumptiousness, fostered as we have seen by the rapid rise of the nation; but beneath all is the feeling that the missionary is an outsider, and that the affairs of church and school ought to be managed by those to whom they belong. In other words, it is the old feeling that the clan is a law unto itself, —feudalism again. However, it is fair to add that as the Japanese Church has grown stronger, yet more conscious of its weakness, and as the mission body, too, has learned some lessons of self-effacement and forbearance, the friction has been disappearing. And this spirit of independence, properly employed, is a source of strength in the development of any church.

Japan is unique in still another respect, namely, that its modern transformation is the work of a very few men. In all other cases of similar, though vastly slower, transformation the movement has been that of the people as a whole. Of course, there were individuals who took the initiative and led the way; but they could go only one step in advance of the people, and when popular support was lacking, they had to fall back or perish. Uprisings of the masses have wrested the rule from arbitrary monarchs, and the felt needs of communities have forced forward material improvements. Not so in the case of Japan. I need not stop to rehearse the story of how she came to adopt Western civilization and a constitutional monarchy. It is one of the oddest chapters in history, for at the outset the actors in it had no slightest thought of doing these things. What we need now to bear in mind is that the whole movement was in the hand of the samurai class,—that five per cent of the nation—indeed, it was restricted to a few great leaders in that class. The people had nothing to do with it, not even to the extent of intelligently endorsing it. Their wishes were not consulted; their approval was not asked. Their only share in the tremendous transformation was to accept whatever was offered, and to do whatever was ordered. It was their complete submissiveness that made the changes possible. They have been submissive in like manner ever since. When, for example, the news of the signing of the armistice reached Tokyo, it was received with seeming apathy. The foreigners were thrilled with joy, but the Japanese made little demonstration. They were awaiting instructions. A few days later the government

gave the signal, and at once the whole city was wild with exhibitions of rejoicing.

Accordingly, in judging Japan we must not be led into error by giving to its outward signs of civilization the same significance they would have with us. Railroads, postal deliveries, and public schools in Japan are gifts conferred upon the people, and not gains achieved by the people. To say that such gains are not appreciated would be unfair; but they are not an indication of the level to which the nation as a whole has risen. They are rather an aid to the uplift of the people than a result of it. And since progress has been thus wholly from above, we can not be surprised if much of the old life and thought remain beneath the surface. It is not merely that in certain isolated regions things are still much as they were seventy years ago. That is true in America, in the mountains and far off corners. It is rather that the change in Japan as a whole is not as great as we imagine; that common people and, to a certain extent, even the educated are more like visitors in a new civilization than like natives in it.

This fact that the change in civilization has been entirely in the hands of the leading class explains why it is that Christianity has found favor and converts chiefly in that class. The reverse has usually been true in heathen countries. In China and India the missionaries at first could reach only the lower classes; the mandarins were until very recently unapproachable, and the Brahmans still remain almost untouched. But the Japanese leaders, in their eagerness to grasp the secrets of the West, lent a willing ear to the missionaries, and took them as guides in political and educational matters. Such men as Guido Verbeck—to name only one among many—exerted a mighty influence in the construction of the new empire. Coming thus into close contact with earnest Christian missionaries, many of the Japanese leaders became Christians or at least friendly to Christianity. How far they were influenced by a hunger of the soul, and how far by a patriotic desire to place Japan among Christian nations, no man can say. Confessedly, in more recent days, when the patriotic aim has been achieved, the loyalty of some to Christianity has diminished, and the favor of others has changed. The government today, while it grants religious freedom and professes to treat Christianity the same as it treats Shinto and Buddhism, is at heart opposed to it. I think

there is no question as to this. The missionaries are conscious of a silent but steady government disapproval and it is one of the strongest hindrances to their work. The cause is not, as in China, the fact that Christianity is something foreign; Japan is hospitable to things foreign; nor, as in India, is it that Christianity threatens the established religions, for neither Buddhist monks nor Shinto priests exert much influence upon the leaders. The reason is the belief that Christianity will weaken the hold of the government upon the people, a belief growing out of another of Japan's unique features, namely, emperor worship.

The central emotion and ruling force in the heart and life of the Japanese is patriotism. The two Japans I have pointed out, the Japan of the leaders and the Japan of the people, so far apart in ideas and outlook, are at one here. And patriotism finds its highest expression in worship of the emperor. If we speak of the masses, the word worship can be used in its literal sense. They are taught in the public schools that the imperial dynasty goes back unbroken to the mystic ages when the gods created Japan, and that the Mikado is the lineal descendant of the sun goddess and, therefore, is a divine being. That which the German Kaiser sought to secure from his people by emphasizing his special relation to God and the divine favor resting upon all his acts, the Japanese emperor already possesses in full measure. The educated people may profess not to believe in this divinity, yet they are subconsciously influenced by it; and what is worse, they lend their aid in word and act to the fiction and by thus deliberately and constantly playing an insincere part learn to be insincere in all political relations.

We find it difficult to realize that in the twentieth century and by a civilized nation the deity of a monarch can be seriously maintained. But consider this extract from a Japanese newspaper of March, 1919:

A Suggested Solution for World Peace.

To preserve the world's peace and to promote the welfare of mankind is the mission of the Imperial Family of Japan. Heaven has invested the Imperial Family with all the qualifications necessary to fulfil this mission.

He who can fulfil this mission is one who is the object of humanity's admiration and adoration and who holds the prerogative of administration for ever. The Imperial Family of Japan is as worthy of respect as God, and is the embodiment of

benevolence and justice. The great principle of the Imperial Family is to make popular interests paramount—most important.

The Imperial Family of Japan is the parent not only of her sixty millions but of all mankind on earth. In the eyes of the Imperial Family all races are one and the same; it is above all racial considerations. All human disputes, therefore, may be settled in accordance with its immaculate justice. The League of Nations, proposed to save mankind from the horros of war, can only attain its real object by placing the Imperial Family of Japan at its head, for to attain its object the League must have a strong punitive force of a super-national and super-racial character, and this force can only be found in the Imperial Family of Japan.

Or take the fact that not long ago one of the prominent leaders in Japan was imprisoned for five months because in his criticism of political measures he contrasted the methods of King George with those of the Mikado, thus implying that the divine ruler of Japan is in the same class with human kings and emperors. Or take such a statement as this, appearing in a Japanese magazine which opposed Christianity: "The nexus of national unity lies in the authority of the religion of the emperor. The emperor is divinity made manifest. Such is the faith of the soul of Japan."

These are only a few outcroppings of a creed that is growing more and more compelling. For confessedly emperor worship is being promoted in various ways. We think of it as something inherited from the past and rapidly dying out. On the contrary Basil Chamberlain, who is an authority on things Japanese, declares that while its material is found in the past, this twentieth century Japanese religion "is not only new, but it is not yet completed; it is still in the process of being consciously or semi-consciously put together by the official class in order to serve the interests of that class and incidentally the interests of the nation at large." That which once was a vague belief is being elaborated into a full creed, and diligently taught to a receptive people. Tenshi-kyo, "emperor-teaching," is the name now given to it: "The soul of Japan" is not too strong a term for it.

Emperor worship is the only religion that has a strong grip upon the people today; neither Shinto nor Buddhism reach their heart. Shinto is too primitive. In part it is the worship of Nature, such as is found in every primitive religion. Shrines to Shinto gods in Japan, like altars to

Baal in Israel, stand "upon every high mountain and under every green tree" (Jer. 3:6). But Japan's worship has nothing of the fierceness of Israel's orgiastic devotions; nor is the dread of the fox god and other mischief-working spirits as great and pervasive as similar fears in China. Shinto is also and very largely hero worship and ancestor worship. And here it is impossible to determine how much is religion and how much is patriotism. Certainly the modern revival of Shinto has been pushed by the government purely as a patriotic measure; and emperor worship, which was a part of the old Shinto, is now the chief part of it. An attempt is made to separate the professedly patriotic portions of the cult from the religious. All ceremonies connected with the emperor, with the Ise shrines, graves of heroes and great national events, have been placed under a special Bureau of Shrines in the Home Department, while the sects of Shinto, like those of other religions, are under a Bureau of Religions in the Educational Department. By such a separation it is possible to enjoin upon Buddhists and Christians those Shinto ceremonies which favor emperor worship, and yet professedly preserve religious freedom. This creates a difficult problem for the Christians. If a shrine is used by others for religious purposes, will it be quite clear, even to themselves, that Christians use it only for patriotic vows? The problem is specially acute when the government orders all school children to take part in ceremonies at these shrines. What will be the effect upon Christian children?

Buddhism came to Japan by way of Korea twelve hundred years ago. Like Christianity it came from a higher civilization, and it impressed the people by its stately temples and elaborate ritual, strongly in contrast to the simple Shinto shrines and rites. In the centuries after the death of Gautama it had become a full-fledged religion, as Shinto was not; and could offer to the Japanese a higher conception of the divine, a great and loving teacher, a pathway of escape from earthly ills, and most vivid pictures of the realms beyond the grave. By judicious adaptation and the identification of its saints with Japanese heroes, it amalgamated itself with Shinto, and became the main religion of Japan. It still holds the common people today "because it has the sanction of usage, custom and tradition." Yet when the government, in its attempt to revive Shinto, cleared out all Buddhist belongings from the Shinto

temples, and beautiful Buddhist images were split into kindling-wood or sold for a trifle to fortunate collectors, nobody was greatly disturbed. This would not have been possible if Buddhism had really dominated life.

Neither Buddhism nor Shinto is suited for Japan today. Shinto is too primitive to survive in civilization; nature gods and ancestral ghosts flee from newspapers and electric lights. Buddhism can survive only by sloughing off its superstitions and puerilities and gross idolatry. But Buddhism, thus purified, is mainly a pessimistic philosophy and a system of self-discipline, excellently suited to win world weary souls in India when Gautama proclaimed it, but with little attraction for the bustling, materialistic age that has dawned in Japan.

Thus the Japanese find themselves with their old religions slipping away, and Christianity not yet established. The educated man takes refuge in agnosticism, his Confucian literature helping this on, for Confucianism is at heart agnostic. Also the twentieth century civilization which he has adopted is full of agnosticism, some of it philosophic, most of it practical. If the Japanese leaders today have lost all religious faith, what will be the situation tomorrow in a land where the people follow their leaders so unquestioningly?

However, at present, the religion that has a real hold upon the majority of the people is emperor worship. In it patriotism and devotion join hands. To the Japanese people the emperor is the incarnation of their national aspirations and also their most present and potent deity.

The emperor worship of ancient Rome was a lifeless thing compared with this of Japan. Rome imposed it upon alien nations to whom it ever remained foreign: Japan cherishes it as a sacred national institution which has been passed on from father to child for centuries, so they are told. Rome expressed it in temples and statutes and a state-supported ritual; it was purely external and formal. Japan's worship is of the heart, subtle, ever-present and compelling, a union of love of country and fear of God, whose law is unquestioning obedience, even unto death.

Is it surprising, then, that the Japanese government is not disposed to favor Christianity? Supreme devotion to the emperor seems to be threatened by the Christian doctrine of supreme devotion to God. And if Christianity weakens patriotism, it must not be allowed to spread.

History here is repeating itself, as it often does. Nearly four hundred years ago the Jesuits brought Christianity to Japan. The samurai received it with enthusiasm because it promised national advantages. The daimios with little persuasion accepted baptism, and then would order their people to assemble at such a day and hour to become Christians. It looked as if Japan would speedily be a Roman Catholic country. But just as soon as the leaders fairly recognized that the claims of the Pope rivaled those of the Mikado, they drove out the new religion, and barred the doors against its return. There was bitter persecution; but the impulse was patriotic, not religious. Japan never has had a purely religious persecution; its law, as expressed in the Testament of its greatest Tycoon, has been, "high and low may follow their own inclinations with respect to religious tenets." The effect of that rejection of Christianity has not yet altogether disappeared. Placards prohibiting the religion were posted in public places. Each ken, village and family were obliged to make frequent reports that they sheltered no Christians; every ten years there was the ceremony of trampling on the cross. All this survived until less than fifty years ago (1873), and created among the masses a horror of Christianity which has hardly yet died out.

How far the present government opposition to Christianity might proceed, should reverence for the emperor continue to be, as at present, the soul of Japan, it is idle to surmise. For that reverence is not likely to continue many decades longer. It is threatened by a force more immediately destructive than Christianity. The divinity that doth hedge a king is contrary to democracy and is abhorrent to socialism, both of which are invading Japan. Today you are forced to describe Japan by contradictories. She has a constitution, yet her government is an oligarchy or "a military-bureaucratic-class-aristocracy." She has established universal education, yet would have the word of the Mikado accepted as the final utterance of divine wisdom. By newspapers and the best of postal service she puts her people in touch with the whole world, yet would hold their thoughts within national limits. Industrialism dominates the present, yet the old feudal conception of life and relations is the basis of legislation. Such contradictions cannot long continue. The new generation is full of the spirit of individualism and revolt, which is

sweeping over the world. Close observers predict and recent events show that very soon the ballot must be granted to all adults, women as well as men, and will be something more than the empty privilege it now is to a few. When that hour comes, the voice of the people and not the voice of the emperor will be recognized as the voice of God; and then the government is likely to put aside its objections to Christianity, for surely all thoughful leaders must recognize that the most acceptable aid in a trying time of political transition is the Christian religion, with its emphasis of social and civic duties, and its doctrine that the powers of a ruler are a trust from God.

Already the government, however averse it may be to the Christian religion, looks with favor upon Christian ethics. Hitherto the moral code of Japan has been based upon Confucian ethics, the special emphasis being transferred from the duties of a son to his parents, which are foremost in China, to the duties of a subject to his sovereign. On the whole it was good ethics, save for the degradation of woman caused largely by Buddhist ideas, and it had been well wrought into the old Japanese life. But that life is disappearing with increasing rapidity. The change from an agricultural to a manufacturing and commercial industrialism has been tremendously accelerated by the recent war. Japan is becoming a land of great cities with frightful slums, of smoking factories with herds of slaving employees, of flourishing business establishments with all the bitterness of unprincipled competition, of new made milionaires flaunting their riches, and new made paupers hugging their rags. And all the social problems and moral evils that Christians in England and America are fighting have come pouring in upon Japan with unprecedented rapidity and unhindered force. Merle Davis says fitly that "the Japan of the tea house girl and samisen, the lacquered screen and lotus pond, is gone, and in place of the silken-gowned, artistic gentleman there has stepped into the world's lists a grimy-handed young giant, clad in grease-stained overalls, eager to measure strength with the champions of the West."* To which we may add that this young giant has thrown away the moral code of his fathers, and has no inner law except self-interest.

The government has awakened to a recognition, as yet faint but increasing, of the need of social work and moral

* Missionary Review, Sept. 1919.

instruction for its people. The industrial forces now active will devour the life of the nation, if a social conscience is not aroused to control them. Take as an instance the factory girls of Japan. Seven out of every ten factory employees are women. It is estimated that 250,000 girls, ten per cent of them under fifteen years of age, come from their country homes to the city factories every year. There they are herded in barracks from which they cannot escape, wretchedly fed, worked from twelve to fourteen hours a day or even longer, and for seven days in the week, until they go to pieces morally and physically. They are practically slaves; one mill manager declared, "We own these girls—body, mind and soul." Think of the wreckage of human life which that means; and the inevitable destruction of a nation in which such exploitation of the laboring class is allowed! Something must be done and soon; or the heart blood of the people will be poured out on the altar of greed and lust. The government is facing that fact, and is looking to Christian forces as its only effective aid in averting the danger. Dr. Reischauer says, "Almost every movement of any consequence in Japan today, making for individual and social righteousness, has Christian men and women as its leaders." And though the government when it endorses the work of any of these leaders enjoins that the work is to be purely ethical and not religious, it is ready to overlook the transgression when Christian principles are set forth as the basis of moral instruction.

Now, what about the work of Christian missions in Japan? There are, as we all know, three great avenues of approach to the heart of a heathen people, the medical, the educational and the directly evangelistic. Of mission medical work there is little need in Japan; her physicians have been trained in Germany, and her government watches carefully over the public health. Consequently, there are not more than half a dozen foreign medical missionaries in the country. Of charitable hospitals for tuberculosis, leprosy, incurables and the like there still is crying need, but the field for Christian work through them is almost unoccupied.

Education takes the place of medicine as a means of reaching the public and dispelling prejudice. There is a great eagerness to learn, especially to learn English. Evangelistic missionaries, even in places where it is hard to gain a single listener to the Gospel, can always pick up a fair sized class of young men wishing to be taught English.

Mission schools abound: and their justification is the importance of surrounding the youth with Christian influences, rather than, as in China, the need of dispelling dense ignorance. The educational system of the government was originally modeled upon our own, though much influenced later on by Germany. It provides a good compulsory education for every child from six to twelve years of age; but schools of higher grades are comparatively few. Hershey says that "Japan probably spends less money for educational purposes than any other country in the world having an efficient educational system." This is due partly to the fact that she squanders no money on elaborate school buildings; the amount we waste in bricks and mortar would support her whole public school system. But the chief economy comes from a strict limitation in the number of the higher schools, which are always so much more expensive to maintain. Japan's policy has been to give an elementary education—the three R's—to everybody, and a higher education to only a carefully selected few. Hence has arisen the opportunity of the missions. They do not attempt primary schools, except some kindergartens which enable them to reach parent through the ilttle children. Their schools are of the higher grade, catering to the great number of boys and young men who cannot be admitted into the crowded government schools, and who in their eagerness for an education will come to the mission school. Confessedly it is a second choice; its diploma is not as valuable in securing government positions or admission to the imperial universities. Still the graduates find abundant employment, not only as Christian preachers and teachers, but in business and literary work. A noticeable number of them have gone into journalism, and exert a strong influence there.

The whole system of Japanese education has very recently been undergoing a revision which bids fair to affect the mission schools decidedly. On the one hand, the government grants greater recognition to private institutions, and has removed the restriction under which a school giving religious instruction was not allowed a place in the public system of education. This will help the mission schools. On the other hand, the government is planning to increase largely the number of its higher schools, with which Christian schools compete; and the result will doubtless be that boys fitting for the national universities will go to them and

not to the missionaries. This will not necessarily produce a diminution of pupils—the demand for education is too great; but it will change the character of mission schools. We may still have a few pupils fitting for private universities, but the great majority will be aiming for a business career, and desiring courses that fit them for such a career.

Indeed, irrespective of government policies, the mission schools find already that commercial courses are more popular than those designed for future pastors and teachers. The same thing is true in America; it is part of the materialistic wave that is sweeping over the whole world. And in Japan also the teachers are turning from their underpaid and despised profession to more lucrative and appreciated employment; and the problem of manning mission schools with able native teachers becomes every day more difficult.

Missionary education in Japan is developed up to the university grade; and a few institutions now call themselves universities, though none as yet deserve that title. Many of the missionaries hold that we ought to establish a real university as the crown of the system of Christian education. They say that to send the graduate of a mission college to an agnostic, and anti-Christian university is to risk unduly the ruin of his Christian faith. And now there is the added argument that with the increase of government higher schools, the universities will be entirely filled with students who have had no Christian instruction; so that we cannot hope to have trained native leaders in philosophy, theology, literature and statecraft unless we maintain a Christian university for their training. The chief reply to this is that the cost of such a university is almost prohibitive. The government universities are magnificently equipped, not with costly buildings—quite the reverse—but with able professors, fine laboratories, excellent libraries, and the like. A Christian university must stand on a level with them, if it would command respect; and, apart from the great difficulty of getting the proper staff of teachers, the cost of establishing and maintaining it would be so large that up to the present time mission boards have drawn back in dismay. What may come out of the great interdenominational movements now in progress in America, no one can say; but it looks as if the Christian university in Japan must remain unattainable unless some millionaire should elect himself to be its founder. Meanwhile we must

throw what Christian influences we can around the government universities by hostelries, and by the labors of missionaries who, like the late Dr. Gorbold of Kyoto, place a church close to the university and cultivate helpful relations with the students. As for training leaders in theology and kindred subjects, fellowships in our American institutions are a simple and comparatively inexpensive provision.

When we turn to the education of women in Japan, there is no question as to the need and success of mission schools. Until very recently Japan has provided almost nothing for girls beyond the primary schools. The old ideal of woman's life was limitation to the home, subordination and self-effacement. Trained to please others and consider not herself, the Japanese woman in many ways is a most attractive person, so unlike her bumptious brother as to seem hardly of the same race. That Japan has been content to leave her uneducated is hardly a reproach when we reflect that it is barely half a century since America began to offer the higher education to her women. The success of mission schools for girls has been a great factor in rousing the government to do more. Dr. Nitobe says, "The education of the boys would probably have been taken care of by the government, but the girls would have fared badly without the example and inspiration of the missions"; and again, "Christianity's greatest gift to Japan is the education of women." The government has not proceeded far as yet along this line. There are some higher schools for women, but no colleges; and there are only the first steps towards admitting women into the existing universities. Every mission school for girls is crowded, despite the fact that most of them have recently enlarged their plants. The religious life of the girls' schools seems deeper than that in the boys'. This arises partly from the closer contact between teachers and pupils, partly from the greater docility of the girls, but mainly from a recognition of the special uplift that Christianity brings to women in a heathen land. Such an academy as Ferris Seminary in Yokohama has been a power in unfolding a new ideal for the Japanese woman; and the government recently made open recognition of this by conferring a decoration upon its principal, Dr. Booth.

The most recent advance in woman's education has been the opening of a college for women in Tokyo a little over a year ago. That it was wanted is shown by the fact that it has been full to its utmost capacity ever since it

opened. Indeed, its success is an embarassment, for the growth that was anticipated in five years has been attained in two, and there are neither rooms nor instructors for the incoming class. The spirit of these students is revealed in the dean's statement that "they listen with keen enjoyment to a lecture two or three hours long!" The new era for women, now dawning in every land, is nowhere more evident than in Japan. She is offering herself for the much needed social service (one department of the new college is for training in this work); she is claiming her share in civic duties, and her brothers are beginning to support her claim. To teach her how to meet and maintain her new opportunities and responsibilities is one of the greatest possibilities of Christian schools.

The most indispensable Christian work in Japan today unquestionably is that which is to be done, not through schools, but through direct evangelism. It is not easy always to keep this to the front. Educational institutions when once established have to be maintained; and if there is a gap in the teaching force it must be filled at once, even though a missionary has to be taken from evangelistic work. A preaching station may be temporarily abandoned if funds and forces are diminished; but a school represents too large an investment to be allowed to lie idle. Of course, schools are themselves evangelistic agencies; that is the greatest reason for their existence: but there is need of constant watchfulness to see that they do not absorb a disproportionate amount of a mission's energy.

The methods of evangelistic work need little description because they are familiar. Practically every means used in our land to reach the unchurched masses is used in Japan. Beceause, as I have said, Christianity gained it first hearing among the higher classes, the great problem today is to spread it among the common people. Street preaching, house to house visiting, tract distribution, magic lantern lectures, colporteur work, tent work, evangelistic campaigns with much advertisement and great public meetings —these familiar agencies are all employed to bring the gospel message before the masses. There is one agency, however, that is almost unique, namely newspaper evangelism. Japan is the only non-Christian nation where newspapers abound, where everybody reads, and where the mail service reaches the remotest hamlet. This gives an opportunity which the missionaries, awakened to it by Rev. Albertus

Pieters, have begun to utilize. Any of the Japanese papers are willing to print articles on the Christian religion, sometimes without pay, more often at low advertising rates; and to give them a prominent place on the front page. These articles are read by the great majority of the paper's subscribers, thus carrying the message to a host of persons whom the missionary could not reach, especially in the country districts. At the end of each article is the statement that further information about this religion can be obtained by writing to a given address. If a reader replies, he is sent further Christian literature, and put in touch with some Christian teacher; or, if there is none in his vicinity, as is more often the case, he is invited to take a correspondence course in Christianity, until some traveling evangelist can call upon him, or until he can visit the missionary. In this way he is instructed and led forward to conversion and baptism. Then he is encouraged to gather his neighbors, and teach them with the aid of special literature supplied by the missionary. Out of such a gathering may spring a little church, for whose services each week printed sermons and prayers will be sent from the mission headquarters, and reports of attendance and progress will be sent back, so that the missionary can keep in touch with this group of Christians. Thus all over a district too wide for an evangelist to cover, the seeds of truth are scattered and bear fruit. It is a most promising work, so much so that nearly two hundred missionaries have formed an "Association for the Promotion of Newspaper Evangelism," and are appealing for funds to enlarge the work to a nation-wide scale. May we not hope that, since Japan took our civilization without our religion, now the press, the special agency of our civilization, will be the power that will make her know and accept our religion?

What about the future religion of Japan? At present, she seems falling a prey to agnosticism. But can agnosticism satisfy her permanently? The confidence with which we answer No, is based upon her knowledge of European people. Now, it may be that the sway which agnosticism has exerted over the Chinese literati for twenty-five hundred years, will be submitted to indefinitely by the Japanese. The conditions are unprecedented, and the result cannot be foreseen. Nevertheless, because we believe the Japanese heart to be the same as our own, we likewise believe that it will not remain content with

a blank denial of all religious cravings. And if Japan is to have a national religion, it must be Christianity in some form.

Spiritually the missionary task in Japan is most difficult. In the upper classes the foes are agnosticism and contempt; in the common people they are indifference and materialism. Yet, despite much that seems to be discouraging, I find no feeling of discouragement among the missionaries or Japanese Christians. They believe that Christianity has made much more advance than appears on the surface. The number of open converts is comparatively small, about 110,000 Protestants and as many more Roman and Greek Catholics. Open profession still involves sacrifices, though Christianity is no longer forbidden or disreputable. The old dilemma of Naaman in the house of Rimmon is often reproduced. But the number of persons more or less acquainted with Christianity, and friendly to it, is greater than might be suspected. Nothing is more common than for a missionary to report, "Today I got into conversation with a Japanese stranger, and found that he used to belong to a Bible class or listen to preaching in another city, and was disposed to look further into the claims of Christ." Certain recent great evangelistic campaigns have reached thousands of hearers; and one Japanese pastor says concerning their fruits, "I believe the public at large now feels that Christianity is a religion of Japan, and not of any foreign country. It is naturalized now."

Very recently a native evangelist in close touch with conditions told Mr. Pieters that he was most optimistic as to the growth of Christianity, and was sure that the next ten years would show more advance than the last fifty. And to the objection that there were few signs of this, he replied that they were not on the surface, but that the tide toward democracy and Christian ideals was setting now so strongly that no power on earth could stop it. Such statements could be multiplied. "Indeed," as Dr. Reischauser says: "It will be difficult to find a real Christian in Japan who does not hope and believe that Japan will some day be a Christian land. However small the mustard seed may be, it will some day grow into a large plan, and give shelter. The leaven will ultimately leaven the whole lump. In short the Christians of Japan have absolute confidence in the future of their religion; and it is this faith that overcomes the world."

The Problem of China

TO MOST of us China is a puzzle because the statements about it are so contradictory. It is the oldest of empires, yet needs the nursing care of a League of Nations. It numbers one-fourth of the world's population, yet is mortally afraid of Japan, one-sixth its size. It has wonderful natural resources and unceasing industry and economy, yet famines are frequent and bitter poverty is chronic. Its people have a deserved reputation for honesty and faithfulness; nevertheless, "squeeze" is universal, and dishonest officials are its deadliest enemy. The Chinese are by nature quiet and peace-loving, yet turmoils are incessant, and the civil wars have been the most destructive in history. For more than two milleniums the high teachings of Confucius have been unquestioningly accepted; still, the masses live in the lowest depths of spiritism. What shall we say when facts so conflicting and confusing are placed before us?

As we are dealing with a land vast in extent and diverse in conditions, that which is wholly true in one section may not be at all true in another. Not only do the provinces of China differ markedly in natural features, but the people also differ physically, mentally and spiritually. That is one reason why there is always friction and often, as now, open hostility between Canton and Peking. Every part of China has its own characteristics, and you might as well try to describe the typical European as the typical Chinese.

We expect diversities among Europeans because Europe is made up of a score of nations; but we think of the Chinese as homogeneous because China is one nation. Just there is where we make a natural but fundamental mistake. Someone says China is not a nation but a civilization; to which we may add, it is a vanishing civilization. Certainly China is not a nation in any true sense of the word; it is a vast aggregation of people, sprung from a common stock, as have the Europeans; dwelling side by side, but made a unit only by a line of natural boundaries. A nation must have a united people, a strong central government and a national spirit; and at present China lacks all of these. The problem of China, which concerns all well-wishers of the world today, is to make these four hundred

millions of Mongolians into a nation, to weld them together, to give them an efficient government, and to fill both governors and governed with patriotism. And in bringing about the solution of this problem Christian missions is one of the most efficient agencies.

People are united by contact and intercommunication: they must know each other and share each other's thought to become one. But the means of doing this in China are largely lacking. Of good roads there are practically none, perhaps a thousand miles in all; the rest are rough trails or slippery footpaths, winding among the rice fields and climbing by century-worn steps over the mountains, fit only for the pony or the wheelbarrow or the calloused feet of the coolie. The broad Yangste makes an ocean highway six hundred miles into the interior; there are a few other short navigable rivers and some canals; two railroads from north to south are planned and half completed, others to run from the coast westward are hardly begun; vessels creep from port to port in much fear of pirates and typhoons; that is the scanty list of China's means of intercommunication. Famine may be fierce in one district when food is superabundant in another, no means of transportation being at hand. The different regions are jealous or fearful of each other because each to the other is practically a foreign land. Most Chinese never get twenty miles from their birthplace, and are as suspicious of a strange Chinese as of a foreigner. Mission work is greatly hindered by these difficulties of travel. A missionary wrote me recently: "I am going to a new station; to reach it I must be poled by boat up the river for three days, and carried by chair across the country for two days more", a five days journey to cover less than a hundred miles. When he reached his destination he was in effect as far away from his starting point as San Francisco is from New York, farther indeed, for there was no telegraphic communication, and all mail had to be sent by a special carrier who might be waylaid and robbed anywhere along the route. Evidently one thing which China must have before she can become a nation is roads, both highways and railways. Of the two I would say that a system of highways, well constructed and suited to the auto-truck, would be more beneficial. Labor abounds to build such roads; China has the oil for gasolene; and it is the age of the auto-truck. Once built these roads would be great arteries of travel and traffic, as crowded and throbbing

with life as the famous Grand Trunk Road of India. As for railroads, those already in operation show not only that the people are ready to utilize them, but that also they will be a profitable financial investment.

Another thing that hinders China from being a united people is the lack of a common spoken language. We may say that everyone in China speaks Chinese, but that is much like saying that everyone in Europe speaks European. There are as many different Chinese dialects as there are European languages (all springing from a common prehistoric tongue), and they are just as mutually unintelligible. The different dialects are to each other foreign tongues. A missionary friend of mine, who had lived in Amoy for years and could speak the Amoy dialect fluently, was transferred to Shanghai; and there he was as dumb as any other foreigner until he could learn the Shanghai dialect. Possibly he learned it a little more readily than if he had never spoken another brand of Chinese, but this was all the good his previous knowledge did him. Even the same dialect varies so much with the locality that people living a hundred miles apart can hardly understand teach other. The dialect most widely used is that of the North, which we call mandarin because the officials sent out by the government all use it; but there are different varieties of mandarin.

This modern Babel of tongues, like the ancient one, is a barrier to any united action, and keeps China from being truly a nation. One source of it evidently is the isolation of different regions, that always gives rise to dialects. But another is the impossibility of indicating in the ancient Chinese writing the pronunciation of a word. The ideographs are simply a vast collection of almost arbitrary symbols, each conveying thought, but having no more to do with sound than have our Arabic symbols for numbers. Two people who read the same Chinese book are not thereby brought any nearer in speech than two people who use the same logarithm tables. It is perfectly possible to write the Chinese spoken language with our own phonetic alphabet if a few more characters are added; and then the pronunciation is indicated, and the task of learning to read is easy. In some missions this method has been adopted with considerable success. But the Chinese do not take to it, partly because it breaks away entirely from the old ideographs which are well worth retaining, partly because it cannot be written in Chinese fashion, i. e. with strokes of a soft brush

upon thin paper, and partly because to them it looks queer and offensively foreign. Accordingly within the past year or so the government and the missionaries have united in introducing a really Chinese phonetic system of writing mandarin. It makes use of thirty-nine characters, based on the simplest of the old ideographs, and written in the same way. Twenty-four are initial characters, three are medial, and twelve are final. Each indicates a sound; and because Chinese is a monosyllabic language, any word can be written with two or at the utmost three of the characters. The tones, so important in speaking, are indicated by dots placed beside the word. It is easily learned, thereby removing one of the greatest hindrances to general education; and it will do much towards breaking down differences in speech, because the man who can read a word will know how to pronounce it, an advantage that English lacks. Of course, it is adapted to mandarin only; but the hope is that mandarin will presently become the speech of all educated persons, and the spread of education will result in its becoming the national language of China. The Ministry of Education recently sent out from Peking an order that "from the autumn of the present year, beginning in the primary schools, all shall be taught to write the national spoken language rather than the national classical language." The government officials are doing their utmost to spread the new writing even in some instances using threats to compel the business men to study it. The missionaries in the mandarin-speaking regions are adopting it in their schools, and preparing textbooks and literature in it.

The number of illiterate in China is so enormous that the mere thought of teaching them staggers imagination, and yet the Chinese value education most highly, and are eager to learn; so that we have good reason to believe that reading and writing, thus simplified, will become universal. Think of the change this will make! Hitherto each little village community has lived its separate life, with scanty knowledge of what its neighbors were doing, and with no conception of the national government, save as a power to which taxes must be paid if they could not be evaded. But when through education China has a people who can form intelligent opinions, keep in touch with one another's life, feel a corresponding sense of unity, and therefore, of patriotism, it will have taken a long step towards becoming a nation instead of being an aggregation of Mongolians.

For a nation there must also be a strong central government. Its form is comparatively unimportant. China is striving to be a republic. My belief is that she is not yet ready for that; at least, that whatever the government may be in form, it will have to be an oligarchy in fact, until the masses are educated enough to take part in it. But let it be what you please, it must be made strong. The authority of Peking today, even over the provinces that remain loyal, is of the feeblest. Yuan Shi Kai gained and held his power through his army. When he died, his generals were eager to imitate his career. None was strong enough to seize the central position; so they scattered through the provinces with their troops, each acting as dictator in his own region and interfering at will with the weak government in Peking. These petty armies under no control except the lax one of their generals, living off the country, fighting often with one another, are the cause of internal turmoil, brigandage and general insecurity, which have increased most alarmingly in the past two years. The political rupture between North and South, resulting today in two rival governments, one at Peking and one at Canton, would have been mended long before this, had not the generals (aided we suspect by Japan) blocked every attempt at reconciliation. There cannot be peace and union until the military provincial governors are brought under control. In fact, there will be no agreement on a final form of constitutional government, so long as the military leaders can prevent it.

How can the central government be made able to control these insubordinate generals? By giving it funds enough to maintain a strong army. Such an army could easily be recruited, even from the riotous provincial troops. They would follow the leader who pays most; that is the way Yuan Shi Kai held them. But unfortunately the central government has not been given funds; it has been kept so poor that it is an easy prey to enemies within and to seducers without. And Christian nations are largely responsible for this. They have insisted that China should impose only a very small duty upon imports and exports, her principal source of government revenue, and have kept deferring action when she asked for more. They have divided her into "spheres of influence" to control her trade. They have compelled her to surrender most valuable ports and to pay huge sums as indemnities, often for acts which as between Christian nations would be atoned for by an apology and

expression of regret. They have forced or cajoled loans upon her at ruinous rates. In short, they have taken advantage of her weakness, her ignorance and her necessity, to exploit her. The Japanese today may be the worst offenders, but they learned from Christian nations, and are simply improving upon the example of England, France, Russia and Germany. China's central government is weak through poverty, and it is the other nations who are keeping her poor. It is absurd for us to marvel at that weakness, and hypocritical to mourn over it.

There is, however, poverty of another sort of which Christian nations are not the cause though they may be the cure, viz., the lack of honest officials. We are puzzled by the fact that, while Chinese merchants are honest, Chinese officials are largely rascals. Of course, the familiar answer is that honesty is not the policy, best or worst, laid down by the government for its officials. It pays them a merely nominal salary, and expects them to live on the spoils of office. Their families and relatives to the tenth degree demand support from them; and family claims are more sacred and imperative than those of the state. If the officials cannot raise the needed cash in an honest way—and no one supposes they can—then what is more natural and necessary than to raise it by extortion and embezzlement? So customary is it that probably it never will be punished. And those greater sums which come from foreign loans and concessions, and disappear so quickly, where do they go? In part, into the pocket of government agents, but mainly to bribing enemies, and subsidizing brigand forces and paying the army, and to anything else that may keep a feeble government from falling. The moral failure of Yuan Shi Kai was occasioned in part by the fact that in his last years he was in straits to find funds for his army. Thus again, official corruption in highest places of trust finds its causes and excuse in the poverty of a government that can neither properly pay its servants nor meet legitimate expenses.

But this solution is not enough; we must go further back. If honesty in trade and dishonesty in politics are both a matter of policy, the Chinese moral training is defective. The whole system of Confucian ethics centered on good citizenship. Filial duties were emphasized because they were the best training for civic duties. Let me quote: "The basis of good citizenship is in the home; a man must be a good son, husband, father, first and foremost. * * *

He must remember his duty to all around, especially to those closest and dearest: and such remembrance is the best possible preparation for doing duty for the state as a whole." This quotation from Theodore Roosevelt expresses exactly the sentiments of Confucius. With all this training the Chinese have failed in civic duties because they have never learned the meaning of service and sacrifice. Yuan Shi Kai, so Bishop Bashford told me, had an ambition to be the Chinese George Washington. He did not know much about Washington, except that he founded a republic, and was henceforth honored as the Father of His Country. So Yuan Shi Kai founded a republic; and then he greatly confounded it by trying to turn it into a monarchy. The Japanese probably were behind that move; they did not wish the Chinese republic to succeed lest its example might stir up republicanism in Japan. But the Japanese found their opportunity in the selfish desire of Yuan Shi Kai to have his worthless sons succeed him, as they could not if the people chose their own ruler. In other words, he was ready to serve the State so long as he thereby served his own interests. A friend of mine once attended a religious meeting in which one fervid speaker cried, "I'm full of faith! I'm full of faith! but it is so weak!" In like manner, the Chinese are full of patriotism, but when it comes to conflict with self-interest, it is so weak.

We all recognize that the great work of mission schools in China is to train up leaders, and that the nation is increasingly looking to the men trained in mission schools as its chief hope for the future. Service and sacrifice are fundamentals of the Christian religion; and no man can go through a mission school without having them impressed upon him. Whether he becomes a confessed Christian, as he usually does, or not, he goes into public life with a new vision and a higher call. Is it any wonder, then, that such men as C. T. Wang and Chang Po-ling and S. T. Wen and David Yui, and many others whose reputation is not yet international, are trusted and followed, and are fast becoming the acknowledged leaders of the nation. The rearing of such men in mission schools is a partial atonement for the injuries done to China by Christian nations.

The younger generation in China is beginning to catch this spirit of service and sacrifice as is shown by "the student movement." Upon the anniversary of the "Twenty-one Demands" forced upon China by Japan news came that

China's case at the Peace Conference was lost. At once, almost spontaneously, the students in Shanghai, Canton, Nanking, Hankow and many other cities formed themselves into a union to demand the dismissal of corrupt officials and the protection of China's rights. They induced the merchants to show their sympathy by closing their stores. They went on strikes against attending schools (that involves more self-sacrifice in China than in America). At Peking they forced one guilty official to flee, and beat another nearly to death. And this movement, which the government at first treated as a boyish outbreak, is still in progress. The students are lecturing and agitating in every city and town, striving to stir up their countrymen. The significance of it comes from the fact that previous official wrong doing has been accepted apathetically, while here is a new spirit. The cry of these young men is "Sell us, sell anything we have or may hereafter have, but let the nation live." The leader of the National Student Union believes that 70% of the students of China are ready to die in the fight to rid the nation of corruption, and bring in a rule of honesty and righteousness. It is the spirit of service and sacrifice awakening in the coming generation.

There are many other things needed by China for her national well being. She needs a uniform currency based on a gold standard. How greatly she is hindered by her present antiquated, confused, uncertain monetary standards is painfully realized by every mission treasurer. For example, a missionary's salary is fixed in America at, say, $1000 gold; but there is no way of knowing in advance how much that will give him in Chinese silver. Within the past five years it has varied from over $2000 to less than $1000. The unprecedented rise in the price of silver, added to the higher cost of everything, which is felt in China though not as severely as in Japan, places an unexpectedly heavy burden on every mission board. And the great fluctuations in exchange make it almost impossible to plan for the future, especially as regards the cost of buildings and maintenance for the great educational and medical institutions now projected or begun.

China needs, also, to have the solemn assurance that just so fast as she brings her judiciary system up to modern standards, the fetters of extra-territoriality (the right of foreigners to be tried in their own courts) shall be removed. Extra-territoriality was a trivial matter years ago when

foreigners were few and never went outside the treaty ports. Today when they are numerous and journey everywhere, it gives rise to serious evils. For example, the Chinese are making a magnificent attempt to suppress opium. To be sure, in some provinces poppies are still cultivated and opium is openly sold; but this is because a corrupt military governor is bribed to allow it. As a rule, the fields once covered with poppies are devoted to other crops, and the seller of opium is severely punished. But a Chinaman claiming to be a Japanese subject can sell opium or open a joint in any Chinese city, and the police are practically helpless. They can see that he is brought before a Japanese consul, but his trial there would be a farce; for the opium he sells is grown in Formosa, Korea, and even Japan proper, and is furnished him with the connivance, if not the open cooperation of the Japanese government. So, too, a Japanese may bring into any Chinese seaport a band of wretched prostitutes, who ply their trade openly. Should he be arrested and properly punished, his government might use this as an excuse for sending troops to protect her subjects. A nation with its hands thus tied by extraterritoriality is impotent to protect herself, so impotent that she cannot long retain the respect of her own people.

There are still other things that China needs to make her truly a nation, but the great underlying need is a national spirit. The village community, usually one large family unit because all the members are interrelated, with its little circle of interests and its purely democratic government by the village elders has for centuries been the center and almost the circumference of Chinese life. The relations of one village to another are few and not at all political. There is nothing to develop patriotism, or even to awaken a sense of nationality. Individualism to the extreme is the law of life, created not so much by selfishness as by inability to enter into the life of others. China reminds one of some of the old Dutch communities along the Hudson River, where a village has grown into a little city almost without the knowledge and certainly without the approval of its older inhabitants. Each householder is interested in his own front yard, and mildly in that of his next door neighbor. He pays taxes reluctantly, and opposes everything that might increase them. He has no plans for the city's progress, no sense of responsibility for its slums, no pride in its fair reputation. In short, he utterly lacks a

civic spirit; and the problem of putting one into him is difficult indeed, as those know who have tried it. So the Chinese mind must be almost totally transformed to make it responsive to national needs, and to create a patriotism which will bear the burden of a truly republican government. A Chinese must realize that he is his brother's keeper, whether that brother is in the same village or in the farthest corner of the remotest province. He must feel that the State is the great servant of all to whom his own service should loyally be paid. Confucius designed his system of ethics to produce this result, and he laid down the principle, "All within the four seas are brothers." Fear of a foreign foe does something towards binding China together: the shadow of Japan, like that of a hawk hovering above a chicken-yard, makes the Chinese draw close to one another. But the only great unifying, transforming force that has dynamic enough to make and keep the Chinese one nation, is the Christian religion.

Christianity is already beginning to show national results. The most promising movement toward unity today in China is among the Chinese Christian churches. It is very marked, and also very recent. Notable as was the action of Amoy half a century ago in making one independent native church out of all converts of the English Presbyterian and American Reformed missions, Henry Drummond was right when in 1890 he said of Chinese missions: "The industry and devotion of the workers is beyond all praise; but they possess no common program or consistent method; there is waste and confusion. The missions are not an organized army of God; they are a band of guerillas." There were excuses for this. The work was widely scattered, and the workers had little chance to know each other, and get together for consultation; in fact, their chief means of intercommunication was the Boards at home. The conception of the work was mainly that of converting the Chinese one by one, a task at which each could work independently. There was little vision of the broader, united task of Christianizing the nation, making the whole political, educational and social life of China Christian. And, we confess it to our shame, in those days all union movements on the mission field were suspected or suppressed by the denominations in America and England.

Today a great change has come about. Beginning from the Boxer outbreak, that baptism of blood so bitter

and yet so blessed to the Chinese Church, there has been a rapidly increasing movement towards unity; until today it is, perhaps, the foremost subject before missionaries and native Christians. Already it has resulted in the union of native converts of different missions that hold the same system of government and order. The Episcopalians are now one body, their General Synod having first been held in 1912. The Presbyterians of every name had their first (provisional) General Assembly in 1918. The Lutherans, though badly hindered by the fact that their missionary forces proceed from so many different countries—Denmark, Sweden, Norway, Finland, Germany, America—are striving to unite, and have prepared a constitution for that purpose. And beyond all this, there is a movement towards a larger organic body. In January of last year (1919) representatives of all the different Congregational churches, springing from English and American missions, met with the Presbyterians and drafted a plan of union, a plan that has since been approved also by several Baptist bodies, and is being considered by other denominations. Those best able to judge predict that before many years we may have a Church of Christ in China embracing practically all, or at least a large proportion of all, the Chinese Protestant Christians. This movement towards unity on the part of the Chinese Christian forces is drawing the Chinese toward each other through the impulse of Christian love, and for the mighty purpose of making China a Christian land. Is there anything which will better help to establish firmly a Chinese Republic than such establishment of the Republic of God!

Certain forms of union work are well worthy of notice. We all know how difficult it is to form a local union of Christian churches in any American city, and still more difficult to hold it steady and strong in work for the salvation of the city. But increasingly the cities of China are doing this. Canton, Nanking, Hankow, Tientsin are examples. And these local unions are concentrating the Christian forces of the city upon anything which tends to its uplift—the conversion of heathen, the abolition of vice, the development of education, the purification of amusements, and so on. I listened very recently to an account of what a local church union is doing in one of the great cities of China, where the work is so thoroughly unified, comprehen-

sive and energetic that I blushed to think of the feeble life of a similar union in my own American city.

This recognition of common brotherhood, created by Christian teaching, is rousing the native churches to reach out beyond their immediate neighborhood, and carry the message to the unevangelized regions of China. Some denominations have done a little of this hitherto; but the most promising movement is just begun. Within a year a Home Missionary Society has been organized, and a commission of six prominent Chinese Christians, three men and three women with one missionary woman as assistant, has been sent into the remote province of Yunnan, where Christianity has hardly entered, to select a location for the Society's permanent work. The significant features of this new movement are that it is purely Chinese, though with the hearty sympathy and, so far as is needed, cooperation of the missionaries, especially by way of counsel; that it is a union movement supported by different churches and individuals in many provinces; and that women, as in the Apostolic Age, play a prominent part in it. Here, in passing, let me call attention to the increasingly large share which Chinese women are likely to take in church work. There is no other Oriental land, except possibly Siam, where the position of woman is as high as in China. This is due in part to ancestral worship, the mother having her tablet and homage side by side with the father, but still more to the strong character and native ability of the Chinese women. One of the Y. M. C. A. secretaries in China wrote the other day about a man who wanted to become a Christian but was held back from taking the step because when his mother learned of his desire, she threatened to turn him out of the house. The man was thirty-eight years old; he had a good position in an insurance company, and he was financially independent; but such is the control of the mother in China that he dared not follow his own conscience in the matter. Examples could be multiplied of the power of the Chinese women; it has been ultra-conservative because, lacking education, they clung to old ideas and customs. Whenever and as fast as they are granted a Christian training they become leaders in Christian work. Already the London Missionary Society and the American Board grant them the same privileges of voting and sitting on committees that are enjoyed by men. And those most competent to judge predict that when the record of the present century shall be

written, the women of China will hold in it a high place among the promoters of both Christian and national progress.

One strong agency for developing a spirit of unity in the missions and the Chinese churches, and for guiding Christian work into the most profitable channels, is the China Continuation Committee. As an independent organization, yet cooperating with all Protestant bodies and counting itself the servant of all, it has been an efficient factor in all the forward movements of recent years. The need of some such central agency is shown by the fact that "to secure action on any given subject by the missionary societies it is necessary to address over 125 separate missions, and this does not include the Chinese churches." By its wise and consecrated labors the Committee holds the confidence of all these bodies; and whenever a union movement is to be launched, or a united step in advance is to be taken, they turn to it for leadership. Recently it has received a generous gift of land and money for an office building in Shanghai, a building which by the terms of the gift is to be at the service of all the missionary and Chinese Christian agencies to bring them into the closest and most harmonious associations; and to help them deal adequately with their work. That building will be the nerve center of Christian activities throughout the whole land, and the possibilities thus created are immeasurable. These movements toward union are probably the most significant of any in China today.

Let us turn now to look at the direct evangelistic work. We all know that China is in a most receptive mood for the Gospel; she stands today much in the attitude of Japan in the '80s, reaching out for the Western civilization, and ready to accept with it the Western religion. The old mandarin self-satisfaction and disdain of all other wisdom, which was the Gibraltar of heathendom in China, has crumbled; and the Confucian scholar is sitting in its dust (the sight almost arouses our pity), as the pupil of the lad who has had a few years in a mission school. The appeal of Christianity comes to all with special power because of present political dangers. "Christ alone can save China," is a text that seldom fails to command a hearing. All classes are friendly to the Christian Church; the opportunities for direct evangelism were never greater, and the only limit to missionary labors is the number and strength of

the laborers. How long this will continue no man can foretell. Japan lost her interest in Christianity when she felt able to stand alone; China may lose hers when she despairs of getting upon her feet. If she is not given fair treatment by Christian nations, it will be most natural for her to hate them and the religion they profess. The tremendous task before the missionary just now is to place Christianity before China so clearly and fully that, if the world rulers refuse to deal justly with her, she still will cling to the Gospel because she has learned to prize it for its own sake, and has grown able to distinguish between the selfishness of politicians and the Spirit of Christ.

Protestantism has always striven to keep the Bible open as a great door into the Kingdom of God. But that door in China has been only slightly ajar because of the illiteracy of the common people. It is hard for us to realize the condition of an individual church in which no one is able to read except the pastor, and he with much difficulty. Think of it! How restricted the avenues of approach to such a church; how limited its horizon; how narrow, even if deep, its spiritual life; how dubious its future development! There are hundreds of such churches in China. Though the Christians are more literate than their heathen neighbors, Dr. Lyon calculates that not less than three-fourths of the adults are unable to read. It is this situation that makes the missionaries hail the new phonetic writing, which is so easily learned that anyone can acquire it in a few days. Already in some missions the ability to read is made a condition of church membership, not to be waived except in cases of disability from old age or impaired eyesight. And in Chinese Christian Endeavor Societies one clause of the pledge is "If unable to read the Bible, I will go to the Instruction Committee, and diligently try to learn to read." The missionaries are confidently expecting that this opening of the Bible will be the occasion of a quickened spiritual life which in turn will create a great evangelistic impulse. The special Committee to report upon the phonetic writing says, "The re-discovery of the Bible, in every age from the time of Ezra to the present day, has always resulted in a revival of religion. This phonetic writing now makes it possible to place an open Bible, intelligible to the humblest of them all, into the hands of every church member in China. A new and stronger evangelism will surely follow."

A few words about the educational situation. As we all know, China is a land that highly values scholarship. Despite the poverty of the government and the disturbed condition of many provinces, the public school system has developed rapidly, increasing in numbers one-third in the years from 1912-1916, and improving constantly in quality. The same spirit that prompts wealthy men here to establish or aid private schools, is found there. Only the other day a Chinese multi-millionaire in Amoy gave four million dollars to found a university for his city. But the task of providing schools and teachers for a nation of four hundred million people is tremendous. Every aid which the missions can render will be welcomed for years to come. Mission schools in Japan are needed mainly for their Christian influences, but mission schools in China are indispensable for the education of the people; while they are, as we can readily understand, the most attractive door for the entrance of the gospel.

Our mission schools have developed in an unsystematic way, and with little recognition of pedagogic principles. That was natural. The missionary opened a school when he had time, strength and opportunity, and provided its teaching as best he could. He knew precious little about pedagogy:—for that, I am not altogether sure that he was any worse a teacher. There was a tendency to over emphasize the higher schools; we confess to the same tendency in America. And there was often an inability to correlate the teaching in the schools with the life of the people; I hear the same complaint in our own land. Today in China as in America—and I think with more energy there than here—they are seeking to remedy these defects. China has been divided into nine Christian Educational Associations, and each of these is active in seeking and promoting the best and most helpful forms of education. Special attention is being given to the elementary schools, and vocational training is just being introduced. The advice of educational experts from the West is sought, and there is a demand for trained men to superintend the schools and teach pedagogy in the colleges. At the other end of the line there is a remarkably rapid increase in the number of high grade colleges and universities. Few of these institutions are twenty years old, and new ones come into existence almost every year. Doubtless they are all needed, yet they present problems with which we

have hardly begun to grapple. A university is expensive, both to establish and to maintain; plant and endowment run up into millions of dollars. Unless we are careful, we shall create a larger burden than we can carry, and consequently have a lot of half starved, imperfectly developed institutions. For the best interests of each there ought to be a common oversight and advisory control of all. There is recognized need (and steps are being taken to meet it) of a Board of Superintendence to ensure not only that no unnecessary institution is begun, but also that proper economy and cooperation are everywhere maintained. For example, it is not necessary that each university should be highly developed in all its departments, or that a college should try to do university work. An institution might well put special emphasis upon one department, so that students anywhere who wanted advanced work in that department would come to it, while for advanced work in some other department they would go to another institution. That would be an immense saving for the advanced work in education is the most expensive and difficult to maintain. Then here at home there is need for such united control. Take such a simple matter as incorporation. All Chinese mission colleges and universities ought to be incorporated in one State, so that they all would have the same powers and the same supervision by the State; especially so that the State, having such a large and important group of institutions in its care, would give proper oversight and direction. All this is largely lacking now, when each institution goes where it pleases for incorporation, and sometimes does about as it pleases afterwards. Then there is the matter of raising funds. The Mission Boards are seldom able to supply the large sums needed; a great deal of private solicitation has to be done. And all solicitors are ringing the same doorbells, and filing their claims with the same benevolent societies. It is a waste of energy and a source of heartburning. The question whether a gift shall go to one institution or another ought not to depend upon swiftness of foot or suavity of tongue. If the work were not one common task of Christianizing China, there might be excuse for division and rivalry; but as it is, these higher institutions should all in some way be unified so that their problems can be jointly met and solved.

The contrast in strength and independence between the native church of China and of Japan has often been noticed. One chief explanation lies in the fact that Japan has had educated leaders while China has not. The explanation of this is simple: Christianity in Japan began among the educated classes, while in China until very recently the scholars scorned it. Chinese pastors have come from very humble homes, and with only such education as the mission Bible schools or imperfectly developed colleges could furnish. Native ability they have in abundance. At a synodical meeting in Amoy, I was impressed with the strength of character written on the faces of those pastors, and the dignity and efficiency with which they carried through the business of the session. But naturally they have leaned upon the missionaries as their brethren in Japan have not. Today, with the increase of opportunities for a thorough education, and with the entrance of the higher classes into the Church, the situation is rapidly changing. Stress is being laid on ministerial education; the need is recognized of a stronger manning of the theological schools; and it is pointed out that the humble pittance which hitherto has been given a native pastor is not sufficient for the maintenance of men of the type a university should furnish. Under these conditions I have great confidence that the Chinese Church will come to its own and take the responsibility it ought to hold for the evangelization of its land.

Medical work in China always interests us, even the gruesome and grievous work of the native doctors, whose favorite diagnosis of all diseases is that they are caused by evil spirits who must be drowned out, howled out, or pricked and pounded out of the unhappy patient. They have also plenty of drugs and compounds whose efficacy depends upon their repulsiveness. A Chinese apothecary shop is very much like the shop of Europe in the Middle Ages; and if there are any nauseous and revolting medicines which it does not contain they are not to be had in China. A missionary physician in a Chinese community can probably relieve more physical suffering than any other person in the world; unless it be a woman physician ministering to her own sex in India. At the same time, his hospital will give a special opportunity for evangelistic work. The out-patient waiting for inspection and medicine listens while a native evangelist tells of the healing powers of the

Great Physician; and the hospital inmate receives a visit each day from a trained worker, who sits by his bedside and speaks words of cheer and instruction.

The China Medical Board of the Rockefeller Foundation has undertaken the great work of establishing in China several medical schools of the very highest grade, equal to anything in America, and of aiding certain existing institutions in regions where at present it cannot establish its own school. Some missionaries have been a little anxious lest this step toward the physical relief of China might be wholly separated from the more important spiritual relief. But the fear seems to be groundless, for the Medical Board has shown a constant desire to cooperate with the missions, so long as its high medical standards are not sacrificed. Despite all that the China Medical Board can do in training native physicians, years must pass before the missions can discontinue their medical work. The demand for physicians, trained nurses and pharmacists is enormous, and the supply is infinitesimal. If a man or a woman has chosen the medical profession as a means, not of making money, but of helping fellowmen who suffer, there is no more attractive field than China.

With none other of the Oriental people did I feel as much at home as with the Chinese. First of all, they are truly democratic. There never has been caste in China nor any hereditary nobility, save that the descendants of Confucius are treated with special honor. It is possible in China as in America for the son of a day-laborer to rise to the highest position. Perhaps the democracy of China is more heartfelt than ours. A shrewd observer remarks, "In America everybody appears to think it necessary to behave rudely to you in order to assure you that he is as good as you. Nothing of this kind obtains in China, for it would never occur to a Chinese that he is not as good. There is nothing of this self-conscious assertion of their rights; still less is there anything of the obsequiousness which one meets every where in India. The Chinese man is *the* democratic man." He is kindly and good natured, accustomed by the tremendous pressure of life to give and take as the occasion demands. He is faithful to his trusts. I found it necessary sometimes to journey by rickshaw alone where there were unpleasant possibilities of trouble; and

I could not speak a word of Chinese. The advice of the missionary was, "Whatever happens, stick to your rickshaw. As long as you are in it the man who draws it considers himself responsible for you, and will get you through if possible." Yet the rickshaw man is the lowest of coolies.

Again, the Chinese mind and attitude toward life is much like ours, practical rather than speculative, optimistic, social yet independent; ambitious, and—despite all the seeming stagnation of centuries—progressive. China stood still because the system of education paralyzed its leaders. The belief that all wisdom is in the classics placed the mastery of them as the goal of highest ambition, and as the chief preparation for public service; but the task of mastering the classics was so great that it exhausted the powers of further progress. When this great Confucian wall began to crumble, and through its breaches there were gained glimpses of a new world, then China was stirred with new ambitions. The example of Japan was a mighty stimulus. There never was a forward step so great in the world—great because of the number of people affected and great because of the complete change involved—as when China exchanged the learning of the classics for the learning of the West. The progressive character of the Chinese is seen most clearly in the young men and women who come to America for their education. With startling rapidity they develop into young Americans intensely loyal to China, but in independence, energy, and alertness surprisingly like their American brothers. Indeed, the completeness of their change is almost to be deplored. For often they go back to their own land out of touch with its life, impatient with its conditions, eager to alter everything, intemperate in their zeal, and impractical through inexperience. Such hotheaded reformers alienate their own people, and are the despair of the missionary who would fain work with them. But on the other hand when this zeal is tempered with discretion, and the eagerness to bring their country into the new day is combined with a recognition of the necessary gradualness of the advance, we have in these young people a mighty constructive power. Some of China's best counselors and truest patriots at the present hour are men and women who have been educated in America.

I have little fear for the future of China. We read

books with such startling titles as "China in Convulsions" and "The Breakup of China." But the convulsions are birth throes, and the breakups are only turns in the great kaleidoscope of her history. Even the present peril from Japan, if it is a real peril, need not unduly alarm us. The philosophical Chinese says, "What if Japan does take possession! she cannot permanently hold us. We shall have a hard time for perhaps a century; but a century is a small period in our existence. The Japanese will teach us many things we need to learn, and develop our resources enormously; and then we shall either assimilate them as we have the Jews, or drive them out as we have the Manchus. And China will rise with new strength from her seeming overthrow." That is the confidence of the Confucian philosopher. But the Christian missionary has a deeper confidence. If China becomes truly Christian—and only our remissness in seizing the present golden opportunity will prevent this—a new force is added to the national life—a force indomitable. You may look through the annals of history, and nowhere will you find a nation—no matter how small and seemingly weak—that has been crushed out of existence if its Christian life flowed full and active. The problem as I said at the outset is to make China a nation and a truly Christian nation. When that is accomplished her future is secure, and every other Christian nation can rejoice in it.

The Burden of India

INDIA is usually the first great Oriental country visited by the traveler as he journeys round the world, and he lavishes superlatives in his descriptions of it. By the time he has reached Japan, after a touch of cholera in the Deccan, a typhoon on the Indian Ocean, a robbery in Singapore, and a siege of typhoid in China, he is far less receptive and no longer enthusiastic; his absorbing occupation is trying to arrange a passage back to the United States of America.

I reversed the usual route, and came to India after months in Japan and China; therefore I may not go into the usual rhapsody over her charms. I will, however, contrast the three lands by saying that Japan is picturesque, dainty, toylike—its tremendous strength and seriousness can with difficutly be realized; China is overpowering, externally unattractive, problematic; India is mysterious, religious, sad. In Japan everybody smiles as a matter of mere politeness, an empty form; in China many smile from good nature and good feeling; in India nobody smiles—life is too hard and man too insignificant. In Japan the dominant impulse is patriotism, concentrated in adoration of the Mikado as the divine head of the empire; in China it is humanity, a recognition of a neighbor's rights, a comradeship in his joys and sorrows; in India it is religion, the dwelling on things unseen and eternal, the devotion of oneself to powers divine. Japan is a child in a new school—curious, elated, self-confident; China is a child in the old, dull home, toiling patiently, good-naturedly at familiar tasks; India is an orphaned child—lonely, hungry, full of fear, lifting its hands in prayer to the vast sky.

A recent traveler declares that the oft-emphasized antithesis between the East and the West is a mistake, it should be between India and the remainder of the world. He says: "A Chinese is not so unlike an Englishman, and a Japanese is not so unlike a Frenchman; but a Bengalee is strangely unlike anybody outside India." May this not be because religion as a motive power, especially a religion which centers its thought upon the unseen and is deeply philosophic, obtains full recognition in no land

except India? Religion plays little part in the lives of Chinese, Japanese, or Western peoples; and as for philosophy,—we hardly know what it is. Our Western form of Christianity emphasizes time—its swiftness, its importance; the Indian cares nothing for time, past, present or future; he dwells in eternity. We seek to regenerate the world; he seeks to obliterate it. We have little patience with the Thomas à Kempis type of piety; but the "Imitation of Christ" will be found on the library table of many a cultured Hindu. Our attitude of mind toward the Indian is often as unsympathetic as that of the street Arab towards a man kneeling in prayer.

In the political control of India there have been continual misunderstanding and friction between the Englishman and the Indian. It could hardly be otherwise. The qualities that the Englishman values—honesty, truthfulness, promptness, efficiency—the Indian considers of very secondary importance, while the religious observances most dear to the Indian heart seem to the Englishman childish and absurd. Moreover, the Englishman who goes to India never identifies himself with the country; he lives as an exile from home, counting the years until he shall have made a fortune and can go back to England to enjoy it, meanwhile sending his children home to be educated, and running back himself from time to time to get a reviving whiff of London smoke and fog. If he should marry an Indian woman—no matter how high her rank and culture—he would be ostracized by his countrymen, and his children would be social outcastes. Over familiarity is never an English failing, and it takes a long time for an Englishman to understand a foreigner; but considering that the English have been in India two hundred years, it would seem that they might have bridged a little the gulf between themselves and the Hindus. They have not, and are probably more disliked today than when they first established their factories at Madras and Bombay. Certainly there never was a time when the demand for Home Rule was so strong as now. Even before the Great War certain malcontents were denouncing the whole course of England's dealings with India, and attributing all present miseries to the greed, duplicity and heartlessness of the East India Company in early days and the blunders and makeshifts of the Government since 1858. That there was some measure of truth in their statements, every

thoughtful Englishman would admit; but how great a measure, it is hard to say. The rule of one people over another is apt to demoralize the ruler, and breed discontent in the ruled: this is doubly so when the ruler and ruled are of different race and color; and still more so when mentally and spiritually they are as unlike as are the English and the Hindus. Nevertheless, before the War the discontent was confined to a few; and their intemperate utterances weakened their influence.

Today the problem that confronts England in India has vastly increased. It is more difficult, though less vocal than that in Ireland. All through the war the Indian people, both Hindu and Mohammedan, in provinces and in native states, were finely loyal. They refused to listen to German emissaries, and they gave liberally of troops and treasure. They did this partly because they dreaded German supremacy, but chiefly because they were encouraged to believe that loyalty would be rewarded with a large measure of self-government. Now England is undertaking to bestow that reward; but even if she puts aside her own interests entirely,—which is impossible—the task is not an easy one. How much Home Rule can helpfully be given to a land where the masses are densely ignorant and desperately poor? And if the gift is restricted in the degree that wisdom demands will the present unrest and bitterness abate, or will it rather be increased? These are serious questions. A widespread rebellion in India today would make the Sepoy Mutiny seem a childish outbreak. And in such a rebellion, when passion blots out all discrimination, little distinction will be made between English official and English missionary or between English subjects and all other Europeans and Americans. Also, this is a matter that threatens the peace of the world; for if India flames into warfare, other Oriental nations will kindle to the same; and the picture of what may ensue surpasses imagination. And yet we hestitate to endorse a League of Nations!

Concerning the acts and policy of the English government in India the missionary while he is on the field, or if he wishes to return to it, must either keep silent or speak smooth things. In China he may denounce a rotten administration as roundly as he pleases; in Japan (though probably not in Chosen) he may keenly criticize political affairs: but in India today an attack upon the

government by a missionary would result not only in the expulsion of its author but in the closing of his mission. We all know that no German missionaries are now allowed to work in India, and that their flourishing missions have either been taken over by other nationalities or else have been abandoned. It is not so well known, perhaps, that every non-English mission in India today is under strict scrutiny, new members being allowed to join it only after full endorsement by a responsible committee at home, and the work being carried on with the express agreement that disloyalty on the part of any one worker will end the whole. The reason for this is obvious. England is trying to retain her hold upon India: it is at best a difficult task,—a handful of foreigners to control one of the greatest empires in the world. When we reflect that there are less than 125,000 British-born residents—men, women and children—among those 315,000,000 Indians, and that the army apart from the native troops is less than 100,000, we realize how fearful England must be of anything that might stir up discontent and insurrection. Hostile criticisms may be simply smoke, but we do not allow smoking in a gunpowder magazine.

Especially does the government have to be careful about religious matters when ruling a people whose lives are so thoroughly shaped by religion. The wife of an English major was describing to us the dreariness of her life at a post among the hills of Northern India where there was nothing to do, and almost no women companions. "But," we suggested, "why not busy yourself with Christian work among the native children, organize a Sunday-school, and teach them Christianity." And the answer was: "That is what we are strictly forbidden to do. If any one connected with the army were teaching Christianity, the suspicion would arise that we were trying to force our religion upon the country, and there would be trouble at once. Ever since the Sepoy Mutiny the government has ordered us to let the native religions alone." The government did not meddle much with religion before the days of the Sepoy Mutiny. The East India Company was not at all friendly to mission work. One of its directors declared the evangelization of India to be "the most wild, extravagant, expensive and unjustifiable project ever suggested by the most visionary speculator." Carey and his companions were forbidden to land in the Com-

pany's domains, and had to seek the region controlled by Denmark. Our own first missionaries of the American Board (Judson and others) had a similar reception. And it was only the pressure of public opinion that forced the Company in 1813, when its charter was renewed, to accept a clause allowing missionary work. Since then the authorities have given protection and (as we shall see) a measure of assistance to mission work. Yet the policy of the government has been to remain absolutely neutral in religious matters. There is a measure of truth in the charge that in her anxiety to avoid favoring the Christian religion England has sometimes seemed to deny her faith by endorsing heathen practices. For example, she has taken charge of endowments belonging to heathen temples, and paid out the income annually to the priests, thereby causing the worshippers to believe that she really was supporting the temples. In strongly Moslem regions she has arranged her official hours so as to make Friday rather than Sunday her day of rest. Unquestionably it is her dread of arousing opposition in the vast Mohammedan population of India and Egypt that causes her present reluctance to listen to the cry of the tortured Armenians, and her refusal to end the career of the unspeakable Turk. How all this must seem to a people as devoted to their religion as are the Indians, we can imagine.

Nevertheless, it is only fair to say that the American missionary, if he were at full liberty to express his opinion, might criticize the English rule in India, but would not at all advocate the withdrawal of it. Very possibly if England withdrew, the doors would be bolted against all Christian missions in India. Very probably the work would be greatly hindered by the inevitable struggle for supremacy among the different religious and political powers of India. Unquestionably it is a comfort and assurance to know that England's strong arm and level head are at the missionary's service in every place and at every hour.

The question naturally arises and is often asked: "Why should not the task of evangelizing India be left to the English? If they are responsible for her political control and her economic condition, are they not also responsible for her religious welfare? Since India belongs to England, is not missionary work there home missionary

work? And home missions should be left to the churches of the home country." To this there are two answers. First, the task is too great for England alone. To place the Gospel before 315,000,000 people, dwelling mainly in little villages, illiterate and poverty-stricken, dominated by priestcraft and superstition, requiring the personal visiting and patient teaching of the evangelist,—such a labor challenges the combined forces of the whole Christian world. This has been recognized. Sweden, Denmark, Germany, Switzerland, Canada, and the United States,—all have missions in India; and in most instances the first missionaries ever sent out by their Board were sent to that land. Again it may be doubted whether the English missionary is the best evangelist for India. Does not the fact that he belongs to the land whose domination is resented hinder him in his work? This seems probable, though we cannot tell whether it is a fact or not. The English missions are no less fruitful than the rest, so far as we can determine. Undoubtedly the ignorant folk of India do not know the political difference between missionaries,—to them all are simply foreign *sahibs* who come telling about Jesus. On the other hand, the educated Indians would not accept the Gospel more readily from other hands, for they know that Christianity, no matter by whom offered, is England's religion, and that its acceptance helps cement the union with England. One thing is certain,—Christianity is handicapped in India by India's unwilling subjection to a Christian country. Each outbreak of national spirit raises barriers to the Gospel; all the movements for independence emphasize India's religion as the religion for India.

In any discussion of India's religious condition it must not be forgotten that in India, chiefly in the North, there are nearly seventy millions of Mohammedans—more than one fifth of the whole population in numbers and far more than that in power and influence. Politically, just now, they seem ready to join the Hindus in national movements; but religiously they form a distinct group, among whom, as among Moslems everywhere, mission work is difficult and bears scanty fruit. India's religion is not theirs and we shall leave them out of our present consideration, only noting that they form a very serious problem for England. King George in India and Egypt rules 91,000,000 Mohammedans; the Sultan, even before his war with Italy and

the Great War, ruled only 15,000,000. The mere statement of the contrast shows how carefully England must move when the step involves the faith of Islam.

When one begins to study India from any standpoint —political, social or religious—the first thing that confronts him is *caste*. It is the indispensable factor in religion. Concerning the gods a man may believe anything or nothing, and concerning religious ceremonies he may do about as he pleases; but he *must* keep the laws of his caste and accept the supremacy of the Brahman. Caste is also the keystone of the social system of India; food, occupation, marriage, comradeship, advancement, in short the whole course of life, are regulated by it. And in the realm of politics it has much to do with the problem whether India can and should be self-governing, and if so what form of government is best suited to her.

What is caste? It seems to us strange and absurd, yet all its elements save one are active in our own land. The earliest caste distinction in India was based on color, the separation between the dark-skinned aborigines and the light Aryans: in fact, the Sanskrit word we translate caste means color. We have that same sharp separation between the colored man and other citizens in America; it is a caste distinction. And there are other caste distinctions recognized among us, arising from the same causes as in India. There are those based on race, often causing friction and slow to disappear; those based on occupation, created sometimes by prejudice and sometimes by trades unions; those based on religion, less sharp today than formerly, because we are more kindly or else more indifferent; those based on education and on wealth and on anecstry and on place of residence, and still others. There are people here, just as in caste-ridden India, who will not worship together, will not trade with one another, will not intermarry, will not eat at the same table, will not lie side by side in the grave. Really, for a nation that boasts its democracy we are tolerably well supplied with caste distinctions.

The one tremendous difference between caste here and in India is that we hold such distinctions to be contrary to the spirit of Christianity, while in India they are given all the compelling sanction of religion. Certain Southern preachers in the ante-bellum days tried to find religious sanction for the slave caste. They dilated on

"Cursed be Canaan," and declared that God created the black man to serve the white. If such a doctrine had gained implicit belief among both Negroes and white men, how hopeless would have been the task of arousing opposition to slavery! Yet such a doctrine is unquestionably accepted in India concerning the multitude of castes, only instead of the caste into which a man is born being determined by the will of God or the gods, it is held to be the exact recompense of deeds in a previous incarnation. Where the Indian people gained their idea of metempsychosis and karma, (reincarnation and retribution) we do not know,—it is not in the Vedas but the idea is thoroughly imbedded in all Indian thought. Life so they hold, is an endless chain of rebirths, and the caste into which a man is born each time is high or low in proportion as he has lived virtuously and kept the laws of caste in his previous existence. Evidently, then, his wisest as well as most religious duty is to accept his present caste submissively and abide in it scrupulously: if he breaks its law or seeks to enter another caste, he will not only become a pariah in the present life, but he will be reborn perhaps as a dog or even as a woman in the next incarnation. Of course, unless he is a Brahman, he looks with longing to the castes above him; but his only chance to enter one of them is by being most scrupulous about present caste rules until the wheel of life carries him on to such a reward the next time. After this fashion religion not only sets its sanction upon caste, but furnishes the strongest of incentives for emphasizing it. The man who revolts can look for assistance neither to the gods nor to his fellowman. The barriers which shut him in are impenetrable and heaven-high.

Any missionary in India will tell you what a desperate fight a Brahman family and the priests make to prevent a young Brahman from being baptized. They are willing that he shall secretly believe in Christianity, or even openly proclaim his belief, so long as he does not take the step that breaks his caste. Every argument and inducement will be offered to deter him; and if these are vain, then his life is in danger. He may be locked up indefinitely, a prisoner in his father's house. He may suddenly disappear, and never be heard of again. He may find the fruit offered by his own mother or sister full of deadliest poison. The more the family love him,

the more desperate will be their attempt to keep him from breaking caste, and thereby falling into unspeakable miseries in his next life. When once the baptism is performed and the fatal step has been taken, nothing more can be done; to all his former friends the convert is henceforth non-existent.

If it is hard for us to overcome race antipathies that were created in very childhood, or to eat food that we have always been taught was unclean, how much harder it must be for the Indian Christian to ignore all the laws of his old caste. You will often find that secretly or openly he is still following many of them, perhaps unable quite to believe that salvation is sure without them, perhaps only feeling a strong repugnance to breaking them. And the spirit of caste is slow to disappear from a Christian community. For example, those of the same occupation, even if it be that of a preacher, will almost unconsciously feel that they are a separate class and should not mingle freely with the rest, but avoid such contamination. In fact, it is not impossible that if the native church were left to follow its natural inclination, in fifty years caste would be reestablished in its midst, i. e. there would be one caste of Christians with sharp divisions into subcastes, just as in the case of Brahmans.

The Mohammedans allow their converts to retain caste. And the Roman Catholics say that caste is to be treated as merely a social convention that can be adapted to the Christian religion. To be sure, the adaptation is somewhat difficult. If a Christian village has half a dozen castes, there will have to be a separate place of worship for each. But it is pointed out that in Christian lands social distinctions separate worshippers, a New York church on Fifth Avenue has to build a chapel on First Avenue for its East Side members. It needs no argument, however, to prove that the spirit of caste and the spirit of Christian love are contradictory. The Pharisee was the Brahman of Palestine in the first century the publican was the pariah, Jesus was the Foreign Missionary. How He treated earthly distinction we all know; and we, sent in turn by Him, must do the same. As the first apostle to the Gentiles declares more than once, "Where Christ is all in all there can not be Greek and Jew [the caste that springs from race], circumcision and uncircumcision [the

caste that rests on forms of worship], barbarian, Scythian [the caste of culture], bondman, freeman [the caste of social position], for we are all one in Christ Jesus." Col. 3:11, Gal 3:28).

Caste is the burden of India. In many ways it is the curse of India. Child marriage brings evils that force themselves more immediately upon our attention. Those little child-wives, condemned to marriage and motherhood when they ought to be playing with dolls, and the puny little infants they carry in their arms, a shadow of pain on the face of both mother and child, are a constant proclamation of the sufferings this horrible custom causes, and the feeble race of men and women it produces. Yet caste brings evils far more destructive, if less immediately evident.

In our own land caste distinctions create hatred and strife. There is always the possibility that rights denied by custom and class legislation will be seized by force. Already we have had experience of strikes and riots and lynchings and mob rule and race wars as results of caste; and we fear their repetition on a greater scale and in a more destructive form. There is nothing of this sort in India. Each man abides without a struggle in the place his caste assigns. As a high caste Hindu said to me complacently: "In India we have no servant problem; caste settles beyond a question who shall render service and what he shall do." But such impossibility of rising from a low condition to a higher destroys all ambition and thus creates that atmosphere of stagnation and hopelessness in which the low castes smother. And it is not these alone who suffer. One of the professors at Madras says: "Those who have been engaged in the work of missionary colleges in India must have been struck by the tendency of young men, who in their student days had come very near to the Kingdom, to revert with years to a more Hindu type of faith. And it is my belief that the cause is partly this;— that under the influence of Christian education they had been inspired with very Christian dreams of a life of free and noble service; but finding no career open to them of the kind for which they had hoped, they have gradually acquired that mood of disillusionment and world weariness to which philosophical Hinduism especially appeals."

Caste is one cause of the bitter poverty of India, a

poverty we cannot realize until we have seen it. We think of India as a land of gold and jewels and marvelous palaces and dazzling durbahs and maharajahs whose wealth is beyond reckoning. Such do exist, as travelers testify; but they are not India. India is the farmer with the wretchedest of implements and the most primitive forms of agriculture struggling to win a scanty harvest from an exhausted soil. India is the craftsman toiling long hours for the smallest of wages; it is the vender of cheapest wares for a pittance of prices; it is the timid woman bending over her cooking pot in a hovel destitute of every comfort, almost of everything. India is the land where the average income of the masses is ten dollars a year, where one-half the people never know a full meal and usually go to bed hungry, where famine sweeps away thousands if the rains of a single season fail. The Nationalists lay the blame of this poverty upon England. They say that the land was drained of gold by the East India Company; that native industries have been destroyed by the admission of English machine-made products; that the system of taxation places the burden on those least able to bear it; and that the country is needlessly forced to support a great civil and military establishment. There may be some truth in this accusation; nevertheless, the great cause of poverty is caste. How can a laborer hope to gain a comfortable living when his birth determines his occupation, which cannot be changed, and he is practically restricted to one location? Suppose, for example, that he is a member of the sweeper caste, so that all he is allowed to do is to sweep; then, though there may be a surplus of sweepers and a lack of other laborers, he cannot accept any work except that of his caste, and if there is no demand for a sweeper he must fold his arms and starve. He cannot even appeal to members of a more prosperous caste for charity; to give it would bring polution upon both donor and recipient. And if suffering in this life is the punishment of sin in a former life, why should the bystander be moved to interfere? When the disciples asked Jesus, "Who did sin, this man or his parents that he was born blind?" the very question shows that they felt no inclination to give him alms.

Caste also fosters pride in the hearts of the persons who need most to cultivate humility. As the Jews looked

down upon the Samaritans, so the high caste Hindu looks down upon the low caste, and the Brahman looks down upon all. He cannot even feel thankful to the gods for his exalted position, since it is due not to their favor but to his own righteousness. A man's caste is the outward revelation of his spiritual condition; it is the heaven or hell he has earned in his previous life, though he has no remembrance of what that life was. "The result," says Pratt, "is a spirit of complacent superiority and snobbishness on the part of a large number of high caste people, and of servility on the part of the outcastes, that probably is not to be equaled elsewhere in the world." When a person is in the highest possible caste, his self-satisfaction must be immeasurable; every force that fosters pride combines in his thought of himself. The thoroughgoing Brahman is, I believe, the proudest being on earth.

Once more, for I must not dwell too long upon this subject, caste is the chief obstacle to Home Rule in India. So long as it exists, only a strong constant effort will keep the Brahman from monopolizing all authority. He will claim authority by virtue of his caste, and the religious Hindu will not dare to oppose him. Among the leaders in Indian politics the Brahman ought to have preeminence because of his ability, but that he should have sole control because of the mere fact that he is a Brahman would be a calamity greater than the rule of a foreign power. But where at present is to be found the spirit of unity that shall admit other leaders into the circle, and the spirit of service that shall inspire them to labor for all ranks and classes? Hinduism has nothing of the sort, and nothing to engender it. As a recent writer says: "In responsible government, as it is practiced in the West, the minister of state is expected to serve the rank and file of citizens; he is greater in order that he may serve; and in spite of, or because of, being regarded as a public servant, he is clothed with an authority which is actually obeyed. This combination of a deep respect for an authority that is grounded in service, with a self-respecting independence over against the pretensions of mere birth or class, is vital to the stability of responsible government. Hinduism teaches that tenure of authority and all other privilege is the reward of an unremembered past. Christ teaches that authority is permissible only as a means to service, and is real in and

through service. Is it not self-evident, then, that the enterprise of developing responsible government in India is vitally involved with the enterprise of Christian missions?''

We often hear it said that modern civilization, the impact of the West upon India, will be the undoing of caste. In the railway carriages, the public schools, the government offices, the courts of justice, caste is not recognized, the Brahman and the pariah must sit side by side. A few decades of this experience and the example of the Europeans, so it is argued, will be the death blow to caste. One might just as well argue that through the daily use of the subway New York will speedily have all its social, racial, and religious distinctions obliterated, black man and white man, Italian and Irishman, Catholic and Protestant, mingling freely in all relations because they have to rub shoulders on crowded platforms. Caste is a matter of the spirit; the laws and form are only its outward manifestation. They may change without any inward change. As a matter of fact, the regulations about eating and drinking and touching are less rigid than formerly, yet caste is stronger than ever. The report at the Edinburgh Conference was, ''If among Hindus at the very top there is a certain amount of emancipation, on the other hand enormous additions are being built up from below, new buttresses of caste, as it were, out of the great mass of non-caste or outcaste Hinduism. Tribe after tribe and community after community are gaining a step in the social-religious ladder by forming themselves into new castes. This process has been going on far more rapidly since intercommunication became more complete. Isolated districts did not realize their unorthodoxy and low degree until they came into closer touch with more civilized and higher caste Hindus, and heard the secret of caste respectability. Thus it would be far more true to say that railways have been building up caste, than that they have been breaking it down.''

Caste laws may change through compulsory changes in social life; but caste will endure and crush the Indian soul until Christianity may destroy it. I believe that Christianity is the only power that can destroy it. The law of Christ, ''Thou shalt love thy neighbor as thyself,'' is a twofold law, and touches the two great sins of India. ''Thou shalt love thy neighbor'' is what we are constantly

proclaiming as we preach against caste here in America. It is our main safeguard against an evil that constantly threatens us. Take the case of the American Indian. In the shameful centuries when we have driven him back as a wild animal, and have said with a sneer, "The only good Indian is a dead Indian," what chance did he have to show his worth, and become a law-abiding, industrious, intelligent citizen? Civilization sweeping around him only crushed him lower and lower. When his white neighbors loathed and hated him, their presence was a curse, not a blessing. What we have been to the Indian, and alas! have not yet fully ceased to be, the castes in India are to one another. The love is lacking which reaches out a helping hand in aid to a less fortunate neighbor as he struggles to rise from the mire and stand forth in God's sunshine. And that love can be awakened only by the entrance of the Christ-spirit into the heart.

The law of Christ contains also a second command, "Thou shalt love thyself." We are a little afraid to emphasize this command lest it be made an excuse for selfishness. Yet we do recognize the duty as well as the privilege of making the most of ourselves, developing our powers, improving our opportunities, fulfilling the high purpose for which God gave us being. In India, with its deadly doctrine of *karma,* there is nothing of this. One's place in life is fixed before birth; its limitations must not be transcended; development and progress are restricted to the utmost. Our inspiration is in the thought of the talents doubled by using, presented with joy to the Master, and winning His "Well done, good and faithful servant." In India, if the parable were known, the emphasis would be upon the talent guarded and unused, wrapped in a napkin and buried in the earth; the man who brought it forward would seem to merit the "Well done!" How can a man love himself, and strive to make all he can of himself, when he feels that his low position is the fruit of his own sins against himself? Humility is a Christian virtue, based on the recognition that only by the grace of God I am what I am. Self-abhorrence is its baser counterpart, and comes from the recognition that I have brought present degradation upon myself. This lack of wholesome love for oneself is, I believe, the obstacle that has caused the failure of the many reformers who have striven to abolish caste in India. The greatest of

these was Gautama, the Buddha; and no teacher outside of Christianity has given a finer gospel to the world. For a time a host of Indians accepted it, and in its power did away with caste. But metempsychosis and *karma,* though they had no legitimate place in the doctrine, were retained with some disguise of form, and exerted the old deadening power; and presently the followers of Gautama went back to their former state of hopeless acquiescence; Buddhism was swallowed up in caste, and disappeared from India. If Buddhism failed, I have no confidence that the Brahmo Somaj or any other such reforming force will succeed. The only hope is Christianity.

One of the things that always takes us by surprise, as we read history or study current life, is the way God makes evil work out good despite itself. Our most recent illustration of this is the triumph of prohibition largely because of the prevelance, arrogance and lawlessness of the saloons. In India today caste, so opposed to Christianity, is actually helping to spread it in two most interesting ways.

The first is what is called the mass movement. Fifty millions of India's population are the submerged, the untouchables. Religiously they are little more than animists, akin to the fetish worshippers of Africa; yet they are reckoned as Hindus because they bow before the Brahman and cling to their caste rules for—paradoxical as it seems there is caste, and strict caste, even among these outcastes. They form the whole or a part of each of the countless little villages, hidden in clumps of trees, that dot an Indian landscape. They are the servants, practically the slaves, of the village landowners; and most of them though they are of good calibre, physical and mental, are ignorant, degraded and horribly poor, through no fault of their own but because caste bars advancement. To say that they have no desire for better things would be to make them absolutely non-human; but their desire is like the hopeless longing of a life prisoner for freedom. Now to an outcaste group in one of the little villages there comes some scanty information about Christianity. It may be scarcely more than that there is a caste called Christians who are ready to receive them and open the way to better and more hopeful conditions. They discuss this among themselves as they gather after the day's work is ended; and they feel the attractions of the

offer. But there is not one of them who would dare alone to take the step of identifying himself with the Christians. This is partly because it would shut him off completely from all the village life and work, so that he could not remain there without starving, and would suffer bitter persecution from all sides. But the chief hindrance is a lack of self-initiative; all his life the Indian has never taken a step without the advice, approval and support of his caste companions so that the mere thought of acting independently paralyzes him. Suppose, however, that all of his caste in that village should decide to become Christians then the difficulties disappear. Each man encourages and supports the others and if other castes persecute them, as they probably will, it will not be a severe persecution since it deals with a whole group of indispensable workers. And if the caste in one village decides to accept Christianity, it is a strong encouragement to the same caste in the next village to do likewise. The very unity of caste gives the movement power so that it may go forward with increasing momentum until all the members of this particular caste throughout a wide region are knocking at the doors of the Christian mission. Also, very probably the movement in one of these low castes will arouse a similar one in others. That is what is called a mass movement. It really is a caste movement, and would be impossible if the people were not bound together by caste.

The problems and tasks of the missionary when a mass movement is under way are tremendous. For years he has been laboring with few visible fruits, and now suddenly from village after village, sometimes far away, comes the message, "We are eager to become Christians; tell us what to do!" How can he answer that appeal? These people are ignorant of the simplest truths of Christianity and full of lowest heathen ideas. They need first of all a great deal of teaching. And they cannot be taught by the printed or written word, as in Japan; not one of them can read. Somebody must go to them, and patiently tell the gospel story and teach the way of the Christian life. But the missionary has only himself and a few native helpers who are competent to do this; and each already has far more than he can do. To the cry, "Whom shall we send, and who will go for us?" there is no answer. These villages must be put off with the

promise that just as soon as possible someone will come to them. Yet delay is dangerous. If the days and weeks lengthen into months and years with nothing done, either the village may lose hope and go back to its old bondage, or, especially in Northern India, some Moslem missionary (and every Moslem is a missionary) may take it over into the Moslem fold. Which tragedy is the greater and more hopeless, it would be hard to say. That is the situation today in many a part of India. The mass movement makes the fields white unto harvest, but the laborers are very few. It is most encouraging, and yet most disheartening. And it is the greatest possible challenge to us who are here at home.

Caste has become, in spite of itself, an aid to Christianity in another way; it helps to create Christian unity. The feeling that all the members of a caste are one family, is retained when the Hindu enters the Christian fold. We saw that in Japan the spirit of denominationalism is strong, and seems to be increasing. The *Nihon Kirisuto Kyokwai,* the Church of Christ in Japan, is a union of native Christians closely allied because all hold the Presbyterian form of faith, and all are the offspring of American missions, viz: the Reformed Church of America, the Reformed Church in the United States, the Presbyterian Church North, and the Canadian Presbyterian Church; yet, if this union had not been made years ago, I doubt if it could be brought about today. But in India the South India United Church is a union of native Christians from missions not at all united, the Reformed Church of America, the Free Church of Scotland, the Established Church of Scotland, the Basel Reformed Church, the London Missionary Society and the American Board; and now there has arisen a strong movement to add to these the missions of the Wesleyans, the Lutherans and the Church of England. It looks as if presently there might be in South India that which we recognize as ideal but nowhere have reached, one united Protestant Church, created not by forcing other denominations to merge themselves in some leading one, and not by giving up the strong points of any, but by fusing into unity through Christian charity the characteristic features of all.

The movement which found expression in a statement fromed at Tranquebar last May is interesting and significant. These Indian Christians say, "We face to-

gether the titanic task of winning Christ for India. Yet we find ourselves weak and relatively impotent by our unhappy divisions, for which we were not responsible, and which have been, as it were, imposed upon us from without, divisions which we did not create and do not desire to perpetuate." And they are right. Many of the divisions that we recognize and that mean something to us, are absurd on the mission field. Why should there be a Reformed Dutch Indian, or a Scotch Presbyterian Chinaman? But they are going still further, and doing away with some of the great underlying divisions, such as those in church government, not by ignoring them but by harmonizing them. In the proposed united church they plan to retain the congregational element, representing the whole church with every member having immediate access to God, each exercising his gift for the development of the whole body; and also the delegated, organized Presbyterian element, whereby the church can unite in a General Assembly, Synods, or Councils in organized unity; and also the representative, executive, Episcopal element by which the leadership of bishops is secured. "Thus," they say, "all three Scriptural elements, no one of which is absolute or sufficient without the others, should be includede in the church of the future; for we aim not at compromise for the sake of peace, but at comprehension for the sake of truth." The details of the plan by which this shall be worked out, I have not space to quote. The difficulties involved have always proved insuperable here in America; but has it not been because at heart we really did not wish to surmount them? We were not willing to give up our cherished peculiarities that Christ might be all in all. The very spirit of the Teutonic race is independence and self-assertion; under its influence we tear the seamless robe into fragments. But the spirit of the Indian, so different, may show us how to preserve that robe without a rent as the garment that covers all who bear His name.

Religion in his caste days was the mainspring of a Hindu's life, shaping all that he thought and did; so after he becomes a Christian it continues to hold the same place. Illustrations of this could be multiplied. "You see that little grain field," said a missionary to me, "it belongs to a poor man with a large family. Because he is a Christian, he has set aside for the Lord one special corner

of it, a tenth of the whole field, and the grain that grows on this tenth is his gift to the Church. Not long ago we had a year of drouth, when oddly enough, the only part of his field bearing a good crop was this one tenth. I knew that he and his family would have to go on famine rations until another season; so I advised him for once to omit the tithing, or at the utmost to pay a tithe of the whole field and not the yield of that fertile corner. But no! he would not hear of it. That corner had been set apart as the Lord's, and whatever it yielded must be given to Him, even though it cost hunger for months to come."

When the spirit of Christianity broadens and energizes the spirit of brotherhood, which confessedly is the best thing in caste, the Hindu becomes an earnest evangelist. He has always shared his life with others; accordingly he must give them the treasures of his new faith. The Christians in a little band,—for it is more natural to work together,—will go out to some heathen village, at a real sacrifice of time needed to earn their daily bread, and will there tell the gospel story. The characteristic Indian way would be to tell it in song, that is the way in which the stories of the heathen gods have been handed down; and the Hindus love music. So the Christian evangelists are beginning to put Bible history and Christian teachings into song, thereby holding an audience of unwearying listeners for any length of time. Much of the present rapid spread of Christianity is brought about by the faithful, patient labors of native volunteers in evangelistic work. If we would give them some education and a little special training, and provide for their living so that they could devote all their time to the work, the possibilities of such a staff of evangelists are boundless.

At this point, did not space forbid, we ought to consider educational work in India. One great bulwark of caste is the dense ignorance of the vast majority of the Indian people. And how to remove this is an unsolved problem. The government universities are finely equipped; and (save that they are so strictly non-religious as to be often irreligious) they are all that India at present needs. The great lack is of the lower, especially the primary schools. The elementary education which Japan furnishes to all its people, India finds exceedingly difficult to offer. The land is vast, the people live mostly in little rural communities, caste separates them even when they

dwell close together; how can they be adequately or even tolerably provided with schools? Think of some of the rural regions in our own South, where the population is scattered, poverty-stricken and apathetic, and where the Negroes have to be taught apart from the whites; then increase these difficulties tenfold and you can realize what confronts the English government in India. Has our own success in popular education been great enough to warrant condemning the English failure? At the same time it must be admitted that there has been no vigorous tackling of the difficulties. But now the government seems really to have awakened to its duty in this matter of primary education, and at the same time the missions are studying its problems with the aid of expert advice; and we may hope that at least some rays of light will shine through the thick clouds of ignorance which for ages have rested on the Indian villages.

If the government has been open to criticism in its own educational work, it nevertheless is to be praised for the way it has lent its aid to the mission schools. With the single proviso that their work must be kept up to the government standard, it has recognized these schools as a part of the educational system; and to every rupee taken from the missionary treasury for a school's buildings or maintenance, it has added another from its own educational funds. This generous policy has enabled the missions to develop their educational work to an extent otherwise impossible. At the present moment the enemies of Christianity are agitating for a change in the government policy whereby grants in aid shall be withheld from any mission school that will not agree to excuse pupils from religious instruction, if the parents object to it. If this "conscience clause" is put into operation, as possibly it may be, I see no alternative to refusing government aid and recognition. Certainly a mission school cannot abandon its main object, which is to give a Christian education to those who lack it; and in India of all countries, a land where religion permeates all thought and life, any purely secular education is contrary to the spirit, as well as the needs of its people. Indeed, the Bishop of Bombay says: "The failure of government education in India to command respect or to attract the hearts of the students, is due to the fact that it is secular."

What is the prospect that Christianity, with or with-

out the aid of other forces, will lift the burden of caste from the shoulders of India? In other words, does it look as if India would soon surrender to Christ? The lower castes and outcastes, that submerged fifty millions, are certainly moving towards Christianity so rapidly as to alarm the defenders of the present order, and even cause some efforts to hold them back by granting them more liberty and recognition. But I see only faint signs that the middle castes and the high castes are inclined to give the Christian religion a fair hearing: to them caste, with all its burdens, means largely privilege and power; they will be slow to abandon it. The Brahmans especially, by whom and for whose supreme benefit caste has been fashioned, remain unapproachable; and who can point out a way by which they can be moved? The mandarins of China, who twenty years ago seemed just as strongly fortified against Christianity, were made open to the gospel by the sudden scrapping of their cherished Confucian letters. It may be that God has a similar blow in store for the Brahmans, but what it will be we cannot conjecture. Undoubtedly, the other high castes increasingly resent the Brahman claims; but resentment, while it may diminish authority, will not destroy it. There has always been resentment, sometimes most bitter. Political changes may transform the whole situation.

India stands as the greatest example of a heathen people ruled by a Christian nation and so whatever England offers her in the name of Christ is the most far-reaching proclamation of what Christianity actually is in our practice as well as professions. Would the heathen forces of India surrender to a manifestation of the gospel of love, or would they trample it under foot and turn to rend the hand that gave it? No one knows.

India needs both intellectual and spiritual life, but the spiritual more sorely. Education and Christianity must work together in her redemption; but Christianity is the greater force. To lift the burden from India's shoulders is a task that calls for long, patient, consecrated toil, cheered by the great numbers who already are turning to Christ, saddened by the still greater number who cannot or will not hear His call, unable to foresee the wondrous day when India shall become the Lord's, yet confident that day will surely come.

The Missionary of Today

WE ALL have met missionaries, but few of us really know them. Certainly the popular idea of a missionary and his work is largely erroneous. The missionary, when he comes before our churches, is under great disadvantage. He has to talk about himself and his own achievements, and usually he is a modest man. He has grown out of touch with America naudiences; so he often does not know exactly what they wish to hear, or how to make his report interesting to audiences not over sympathetic. He has used a foreign tongue so long and constantly that it is not easy for him to speak fluently his English vernacular. When I was a pastor, I had a good friend who was a missionary, and whenever he visited me, I felt in duty bound to ask him to speak to my people. But I did it with an inward groan because I knew that his appearing in the pulpit would be greeted with inward groans by those who had heard him before and knew how uninspiring his remarks could be. But when I went through the Orient, I visited his special field, and I found that he had done a monumental work there, and was held deservedly in the highest honor. In fact, my chief recommendation in that field was that I was his friend and, so the natives repeatedly assured me, strongly resembled him. To know the real missionary, you must study him in his mission. At home, on furlough, as he travels among the churches, he is no more his true self than is the lion of the jungle when carted about in a traveling menagerie.

Then, again, we fail to know the real missionary because most of us are ignorant of what mission work today really is. We have failed to keep up with its progress; we are still talking about it in terms of years ago. When the missionary tells about light in dark places, we think of candles, while what he has in mind is electricity. No wonder there are misunderstandings and lack of appreciation.

Foreign missions began a hundred years ago as a great adventure, a journey into an unknown heathen world at the Master's bidding. As I stood in the little corner of the churchyard at Honolulu, where lie the ashes of some of those first missionaries who sailed for the Sandwich Islands

in 1819, I thought how ignorant they were when they set forth, of what they were to encounter in those islands of the Pacific; and how strange and hideous the savage life there must have seemed to men and women who hitherto had known only the quiet, decorous, puritanic routine of New England homes. Today the remotest regions of the earth are familiar to us from travelers' tales and pictures galore. "Here is Japan," cried my fellow passengers, as we came into the harbor of Yokohama one beautiful October morning, "Here is Japan, houses, natives, jinrikishas and all looking just as we expected!" How different the intense and ignorant curiosity with which those first missionaries gathered at the prow of the slow ship on which they had sailed for months, and looked out on the coral shores they were to claim for Christ. No wonder that in those early days a missionary coming back to the home churches was welcomed by great audiences who demanded, "Tell us the strange sights you have seen, the startling adventures you have had, the sufferings and perils you have undergone." He was a Columbus returning from the new world to tell his tale at the court that had sent him forth. And he had a tale to tell so novel that it thrilled all listeners.

Today many churches are still making the same demand that the missionary should tell of things strange and thrilling, and since they insist, he sometimes tries to do it, but the attempt is usually a failure because we know his story before he begins it. From childhood we have seen pictures of heathen lands. We have been told the Japanese sit on their heels, and the Chinese wear white for mourning, and the Indians worship the cow and the cobra. As for adventure, those of the missionary are very similar to those of all globe-trotters, who usually can tell them much more graphically though often less truthfully. And as for hardships and perils, the foreign missionary in most fields has no peculiar perils and his hardships in ordinary times (I do not speak of the martyr days) are no greater than those of the home missionary. An audience should and can be roused to an interest in foreign missions; but to take this way of doing it is to go back to a time when missions were a novelty and when the man who had crossed the ocean was a hero. We cannot gain a hearing, we cannot make missions respectable, if we cling to such obsolete and childish ways of promoting them. The missionary is not an adventurer; let us not insist that he should pose as such.

Foreign missions in its next stage was a great experiment. The missionary had pushed his way to the door of heathen homes and hearts; but the door was locked and bolted; how could it be made to open? How could he persuade Japan to allow Christianity to enter, when for two hundred years the edict had been posted, "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's God, or the greatest God of all, if he violates this command, shall pay for it with his head"? How could he put the gospel message into Chinese, when the language had no exact or hardly approximate equivalents for such Christian words as God, soul, sin, love, salvation? How should he deal in India with the conceit of the Brahman, the prejudice of the Moslem, the crass ignorance and pitiable religious fears of the great majority of Hindus? Problems like these confronted him at every turn, and the solutions were often slow of finding. The churches at home were sympathetically interested; so when he returned on his furlough their queries were, "Are the doors yet opened? Do the heathen make any response? What is the way to reach their hearts? How do you preach the gospel to the Chinese? What are the special methods you use in Japan? What is missionary life like?"

Today many of our churches have not gone beyond this stage. They want the missionary to tell them just how he works with the heathen; in what form he puts his message; what he does to gain and hold their interest, as if his evangelistic work must necessarily be very unlike evangelistic work at home. I confess that I myself used to say to a missionary: "If you would describe to us a day of your life on the mission field, just what you do from sunrise to sunset, I am sure it would be most interesting to us all." Somehow he never received the suggestion with much enthusiasm, nor responded to it with much success. And when I came to visit him and share his days, I understood why. They were very busy days, absorbing, effective, fruitful days, but apart from the environment, they had little that was novel or unusual. A day's work in a home mission field, either in a godless hamlet or in the slums of a great city, would much resemble a day on the foreign field; and an account of it would be equally interesting. Oriental heathen are not unlike American heathen, and you gain their attention and reach their hearts in much the same way.

Every method of evangelistic work employed here at home is used on the foreign field; and there it sometimes is fruitful and sometimes is not, exactly as here. So when we ask the missionary to tell us how he works with the heathen, he would make a fair retort if he answered, "Tell me how your pastor works with you." We have no excuse for asking the question, if we have gained a fair conception of modern mission work.

Foreign missions long ago passed the experimental stage and became established as a regular business, the business of spreading the gospel to the ends of the earth. It is the greatest business, even if we measure it only in men and money, that the United States carries on in foreign lands. There are 10,000 American missionaries with 50,000 native helpers, and the annual expenditure runs over $25,000,000. The next greatest business is that of the Standard Oil Company whose carefully chosen and trained representatives, and neat "godowns" (warehouses) and five-gallon tin cans, full or empty, seem to meet you wherever you go. In our business of furnishing light to a darkened world, we might well imitate the magnificent organization of this Company. One Protestant missionary society, embracing all denominations and covering the whole field, with able directors and enthusiastic representatives, would be a vast improvement upon the present arrangement in which—even with the best endeavors to divide the field and utilize all forces—there is much overlapping and waste; while in the case of certain denominations, the desire is shown on the foreign field, as well as at home, to flourish at the expense of other denominations.

Another great business in the Orient, increasing by leaps and bounds, is the Tobacco Trust. In China its slogan is "A cigarette in the mouth of every man, woman and child," and it seems to be attaining its object. The clumsy old Chinese pipe, which held but a pinch of tobacco, and had to be refilled and relighted after three or four whiffs, was a harmless thing compared with these drug-laden cigarettes, which are attractively put up and advertised to be the panacea for all ailments. England once covered herself with lasting shame by forcing opium upon China. I am not sure but that we are doing as much harm to the Chinese by pushing upon them these doctored and destructive cigarettes. The zeal, however, of the Tobacco Trust is an example to us; and what a fine thing its slogan would

be with a slight alteration, "A Bible in the hands of every man, woman and child in China."

The report of a business is largely a matter of statistics; therefore we have been emphasizing statistics in our mission reports. So many workers employed, so many dollars expended, so many converts made: given so many millions of dollars, and so many thousands of workers, and the result would be the conversion of the whole field. Does not that sound familiar? It is the outline of many a missionary address today. There is a certain measure of reasonableness in it. Money and men—both consecrated—are needful in mission work, and a mission should have its bookkeeping and budget. Yet the work of saving souls is very different from the work of sawing wood. In it two men may do more than twice one, or may do less than nothing. And the gift of God cannot be purchased with money. Discouraging statistics are not necessarily a cause for disheartenment; and a fine balance sheet may hide a waning consecration. For this reason I think it unfair to demand of the missionary that he stir our hearts with statistics; if he is the real servant of God, he does not put his trust in them. Concerning a certain ceremony at Mecca, the Moslem teachers hold that it is not valid unless there are so many thousands of worshippers present; but they never count the number because, they say, if it is not large enough Allah will send his angels to make up the deficiency. Shall we fall below this Moslem faith?

Moreover, some of the most important fruits of mission work cannot be stated in statistics. What is it that the missionary today is aiming to do in a heathen land? There are several answers to that simple question. Some earnest, but, to my mind, mistaken souls answer, "To preach the gospel for a witness, so that Christ may come again." According to these interpreters of Scripture, the preaching is the important thing: the effect it produces is no concern of ours. The gospel must first be preached to all nations, and then comes the return of our Lord. If this is so, it would seem that the phonograph is a divine gift for just this work. Get plenty of machines and gospel records and able-bodied men to grind them out in heathen lands and the work will be done quickly.

A saner, truer answer is "To convert the heathen," by preaching, by teaching, by example, by any means that will bring a soul to Christ. The evangelization of some

special field is the task each missionary sets before himself; the evangelization of the whole world is the duty that should rouse us all to missionary activity.

Another worthy answer is "To establish a native church in every heathen land." This presupposes, of course, a work of evangelization, since there must be native Christians to form a native church; but establishing a church is the main objective, for when once it is established, and strong, it can do the work of evangelism better than foreigners. Paul as he journeyed, made converts and organized them into churches; and then passed on, commending them to the Lord. So the modern apostle to the Gentiles should count his work in a locality ended when he has planted a church there; and the mission Boards should feel that they are ready to withdraw from a heathen land when the native church of that land is strong and wise enough to go forward alone.

Which of these two answers should be taken, is a problem I shall not discuss: wiser men than I fail to agree concerning it. What I wish to point out is that there is still a third answer, not contradicting the other two, but combining with them. The missionary no longer thinks solely of making converts from heathendom or of building up native churches; he has the further and broader aim of Christianizing the heathen nation, i. e. of filling the national life in all its forms,—political, industrial, intellectual, social,—with the spirit of Christ, bringing all things into subjection to Him. That is what we at home are slowly rousing ourselves to do. The old conception of holiness as withdrawal from the world has faded away, and in its place has dawned the truer conception of holiness as the regeneration and transformation of the world. In other words, the trend of present day thought is away from individualism to socialism, to a recognition that life is made up of relations with other men as well as with God, and that these relations reach out to the ends of the earth. That trend is in the mission field as well as here at home. The missionary has not ceased to be an evangelist and a church builder, but he has also became a Christian statesman, with broad plans for the nation in which he labors, and with increasing influence upon the national life. Many of us do not yet realize what he is doing; and so we demand from him statistics. But this broader work cannot be stated in statistics. Take the new attitude toward woman in Japan, or the new standard

of political honesty and honor in China, or the increasing revolt against caste in India; they all are fruits of missions; but can you measure them in any mathematical way, or express their importance by figures? Yet they are tremendous factors in the salvation of their lands, and possibly the most important part of many a missionary's work. I believe that increasingly we shall turn over to the native churches the task of winning their countrymen to Christ (they are best fitted for it, and it belongs to them), and that our own work will be mainly in this larger field; and this special work may have to be continued even after a land is fairly well evangelized. The case of the Hawaiian Islands is instructive. Today it is evident that the missionaries withdrew too soon. The people in great numbers had accepted Christianity; the native church was strong and enthusiastic: so the mission boards said, "Our work is completed, and we may call our forces home." They did not realize that heathen ideas and impulses still dominated social and political life, and that Christian institutions to counteract them must be created and fostered by men who had been reared outside this heathen atmosphere; the natives alone could not do it. So in the case of India, China and Japan: if we push our work as we should, these lands may very soon pass beyond the stage where they need foreign evangelists; but it will be long before they cease to need foreign leaders in the life of the nation.

Do not, however, understand me as saying that the missionary is to be a politician, or to seek control of the wheels of government. He has done this sometimes, but always with ultimate disaster. A people resents, and rightly, any attempt to manage their political life. Even with us it requires unusual grace for an elder who is a good democrat to bear with his pastor who is trying to elect a republican senator. The bare suspicion that missionaries were aiming at political control, or were using the machinery of the government to promote the interests of the mission and its converts, would speedily destroy all belief in the disinterested character of the mission work, and thereby end its influence for good.

Hand in hand with these successive changes in the character of mission work has gone a change in the demands upon the worker. In the early days if a missionary going out, say to South India, had asked, "What must I be prepared to do?" the answer would have been, "You will not

have to shovel snow or shear sheep, but you may have to take a turn at almost any other employment." He was to go into a community where probably he would be the only representative of western civilization. He might be called upon to amputate a limb, though he had never studied surgery and his only surgical implements were a jackknife and a handsaw. He might have to build a house when he never had built a hencoop; or give instructions in farming, though he was born and reared in a city; or act as consular agent for our government when he knew nothing about diplomacy. He was forced to be jack-of-all trades because he was the sole representative of each. To a man with some ingenuity and adaptability this was really a fascinating life, new difficulties ever calling forth new devices, and it told with the natives. In Korea at Pyeng Yang is the great church that Graham Lee built, a church to seat two thousand people. Never had there been such a building in that region, and when it was proposed, the native builders cried, "Impossible." The mighty trusses spanning forty feet, the vast weight of tiles upon the roof—no skill could compass these without disaster. But Lee, whose architectural training had been in a plumber's shop, persisted. He studied and planned and measured and experimented; and at last the building was finished, a credit to its builder, a center for Christian work, and the model for Korean builders. Later on, someone in America sent a church bell, and a bell tower of open timber work had to be erected for it in the churchyard. In framing this Lee made some mistake, and had to insert extra timbers later to strengthen it. But his reputation as a builder was so great that every bell tower built since in that region reproduces the mistake and the extra timbers. It is idle to point out a better way. "No," is the reply, "this is the way Mr. Lee built his tower, and it must be the best way," so lasting is the impress first made upon a plastic people. I thought of that Korean missionary, toiling at a task for which he had no training, when I stood in the New York offices of a firm of architects who give practically all their time to work for foreign missions. On the walls were pictures of stately groups of buildings erected in Korea, China and Japan: at the tables were trained men busy over plans of other buildings soon to be erected. What an advance over Graham Lee's day!

Mission work has grown too large and exacting to be entrusted to unskilled workers. The hospitals demand

trained physicians, nurses, pharmacists; the schools must have trained teachers ranging all the way from kindergartners to university professors. Manual training and agriculture require instructors who have fitted themselves for such special work. In every large mission there should be a man who can superintend building construction and repairs. His whole time will be employed in this most profitably. There is need in each mission of a stenographer and book-keeper to aid the secretary and treasurer. A large mission, or two or three smaller ones together, would save by having the funds managed by a person trained in business and banking; a home firm that handled one-half as much money and without the complexitiees of shifting exchange and puzzling currencies would certainly have such a person. All this is but to say that in missions as elsewhere we have reached the age of the specialist. Some of our older missionaries deplore it, and maintain that the all-round man, who can take a hand in any task is more useful, or, at least, more usable than the man who is sent out for one definite workk. But certainly specialization, if not carried to an extreme, makes for economy and efficiency; only, of course, the trained man must be used in his special field. When he is taken out of that, he is at a disadvantage. Probably this is what the older missionaries have in mind. And to keep the specialist in his field, we must have enough men to do the other necessary work. Lack of men is a frequent source of waste in the efficiency of workers in the undermanned mission. For example, here is a missionary who has had a full theological course, and has mastered the native language so that he can preach fluently in it, and has developed skill as an evangelist. But because there is no one else to do it, he is set to teaching elementary English in the mission high school. Doubtless he teaches it finley, but what a waste! The proper person for that English work is a young man just out of college, who is thinking about becoming a missionary, and would like to go for two or three years to some foreign field to gain a knowledge of it. His salary would be scarcely more than his expenses, but his experience would be most valuable; and he would have the satisfaction of knowing that his labors released a trained worker for a greater work. Mission boards today welcome these "short term men." If they are missionary material they will return to the United States and complete their preparation for the field with better knowledge of what they

need. If, on the other hand, they find that mission work does not appeal, or the board finds they are not suited to it, the grave mistake of choosing it for a lifework is avoided.

The same emphasis of efficiency which makes the missionary specialize, makes him demand the very best helps in his work. Of course, his home must be comfortable and his salary sufficient for him to live well. We agreed to that long ago, though it needs fresh emphasis when the high cost of living has hit mission lands, especially Japan, as severely as it has America; and the rise of silver has reduced salaries most sadly. Many of our missionaries are feeling the pinch sharply, and reports come that the pressure of high prices is forcing them to use up scanty savings they had been accumulating against old age. Whatever else our Boards do or omit, they must and will make a decided advance in missionary salaries. And also they must increase the wage of native workers, for these are the missionary's most intimate and important aids. A missionary, especially in evangelistic work, cannot do efficient work without them. He speaks the language at best imperfectly; he does not understand native customs and thought and prejudices; often he cannot gain direct access to a native home. In many ways he needs the help of trained native assistants. We pay them what seems to us a pittance and is indeed a small salary even by native standards. And now this little salary is so much more meager than before that we can hardly blame these men if they turn from mission work to employments in which they can earn much more. Yet when they leave, their places can not easily be filled, and a mission is badly crippled.

Moreover, the material equipment of a missionary must be of the very best, since that makes for efficiency. For example, in India Ford autos cost just about twice as much as here; rubber tires melt away under a blazing sun, and gasolene is I dare not say hom much a gallon. It does seem almost an extravagance to furnish a missionary with an auto. Yet when I saw two missionaries start out on tours from the same compound—one after the oldtime fashion in a cart drawn by two patient bullocks who had to be prodded into making a couple of miles an hour, and the other in a Ford with a good road before him and no traffic rules, there was no question as to which was the more economical. Anything that saves time and strength increases the working power of the missionary and he should have it.

Then there is another way in which material outfit increases efficiency. The natives judge the power and importance of Christianity very largely by what they see the missionary to possess. That is a low standard, but a natural one. There is a danger in it, and some have argued that a missionary should keep his scale of living on a level with that of the people for whom he labors. But if this is tried, especially in India, the missionary as a holy man will be compared with the native saints, and they practice austerities that no European could or should imitate. In the old days the missionary was usually the only foreigner the natives knew, and everything about his was impressive. But today often there are other foreigners living in his vicinity. And if the natives notice that the Christian missionary is not as well housed and clothed as the Standard Oil employees, their natural conclusion is that American Christians are not up to the Standard Oil grade. Or take the places of worship. The heathen is accustomed to lavish money on temples to his god. What will he think of us when some inferior building, meager, bare, dilopidated, is pointed out as what we have built to our God?

I have said that the hardships of a foreign missionary's life are not greater than those of a home missionary's life. That is true if we include only what we usually think of as hardships. The foreign missionary, as a rule, has quite as large a salary, as comfortable a home, better servants, no greater physical strain or mental anxiety. Both endure hardships as good soldiers of Jesus Christ, and sacrifice much that they may gain more. There are, however, special hardships laid upon each. For the foreign missionary the greatest of all is the lack of Christian influences and companionship, and the constant depressing presence of heathendom. It is hard for us to realize just what this means. If you have ever had to spend a month in constant company with those who were indifferent or hostile to your religion, and whose words and deeds were full of things that pained you, you know how it seemed to eat into the heart of your Christian faith. Suppose that you had to live years in a heathen land, where lying and stealing and gross licentiousness, degradation of women, cruelty to children and animals, fear of demons and worship of idols and hatred of the truth you cherish, confronted you on all sides. Suppose the miasma of heathendom had to be breathed all day long, creeping into even your hours of devotion. Sup-

pose it was a constant struggle to keep your Christian standards from being lowered, your faith in man from disappearing, and your sense of God's presence from dying out. All other hardships would seem trivial compared with this of having to associate constantly with heathen; and all other dangers would be less than this of losing your horror of sin because of its familiarity. We try to make such hardships as light as possible by placing missionaries in groups where they can cheer and counsel one another, and create a Christian atmosphere among themselves. We keep them in touch with a Christian land by books and papers and magazines. The mailbag full of letters from America is a wonderful uplift. But life in heathendom remains life in heathendom. The American agent of some business house seeks to escape it by shutting himself away from the natives and he succeeds in doing so very considerably. But the missionary must do just the reverse, if he would help the heathen. Instead of shunning them he must seek them out, and get close to them in every wholesome way.

An experienced missionary in Japan in a private letter says: "Most criticisms of missionaries are so illogical and ill-considered that they are of no value. The really serious one is that even the best of us get ourselves so tied up with routine work, the work of merely making the wheels go round, that we have not the time, strength or vigor left to do our prime work of eternally and everlastingly making close friends and acquaintances of the Japanese people, and pressing home upon them the question of personal relations with God and His Son." The missionary must live not only for his people, but as far as possible with his people. And such close contact with those whose lives have not yet yielded to Christian influences, is depressing to a degree. It can be endured only by one who really loves these same people. Love to God and a sense of duty to preach the gospel are not enough. They may give the initial impulse to a missionary's career, but when he is on the field, he must cherish a love for the people themselves, if he is to do effective work. I could point out instances of men who, with the best of resolutions, failed in mission work and gave it up, because they never really liked the people for whom they labored.

As a basis for love there must be respect. It is natural for us in our ignorance and conceit to feel that in every way we are superior to a heathen people. For example,

because the long established and carefully regulated Oriental code of etiquette is different from ours (if, indeed, we have any, which I sometimes doubt) we are tempted to ridicule it and disregard it; and so we seem like boors to these courteous, punctilious people. A lady missionary in China told me how her disregard of etiquette distressed her faithful Chinese assistant. "I have to blush so often for you, when we go to make calls," said the little maid reluctantly, "and I don't know what the people will think, you do so many rude things. When they ask you to come in, you don't wait politely to be urged, but you walk right in. And instead of taking the seat nearest the door, so that they can invite you to take a better one, you seat yourself in the most honorable place. It shocks them to see you do such things." In this case the missionary's shortcomings arose from ignorance, and presently was remedied; but I recall an able missionary who failed utterly in Japan because he deliberately and contemptuously refused to observe the established etiquette of that very polite people. Far worse than this is it to ignore the ability and culture of these Orientals, treating as children men who often are abler than ourselves. There is an old story which points this moral. A young lady missionary not long on the field in China started out to collect money to purchase a new organ for the chapel, since the old one had been spoiled by rain from a leak in the roof. She went first to the local mandarin, and thus in pigeon English explained her errand. "Have got before time one piecee organ, belong makee sing song. Have puttee organ house inside. Roof topside have makee break. Rain come chop chop: makee spoilum organ. Just now must catchee one more piecee." The mandarin listened, but did not seem to understand. So she repeated her statement several times. Finally his face lighted up, and he said, "Ah I understand: the little rift within the lute, n'est ce pas?" He was a graduate of Harvard, and had lived in Paris!

Life in a heathen land, no matter how much you respect and love the people for whom you labor, can be endured by most missionaries for only a certain length of time; then they have to come back for a little respite in Christian surroundings. It is like living in a room that lacks oxygen; you have to get out every now and then for a breath of God's pure air. That is the great justification of missionary furloughs. In some missions they are needed for phy-

sical health. A prolonged stay in the tropics saps the worker's energy. He grows white, longuid, despondent, and must be sent to the high hills or home for a season. But there are many mission stations whose climate is as healthy and invigorating as our own. In these a missionary needs a furlough, just the same, for his mental and spiritual health. I think that in some missions the furloughs are too far apart and also too long. Despite the high cost of travel, I would make them more frequent and shorter. A few months spent at home in an atmosphere of twentieth century thought and abounding Christian fellowship, revives the stagnant brain and the drooping spirits; and then the missionary is eager to get back to his work and his flock.

Another hardship peculiar to foreign missions is the breaking up of families. It is met at the very outset, for the command to the missionary is like that to Abraham, "Get thee out of thy country and from thy kindred and from thy father's house, unto the land that I will show thee." Such separation is not easy, and requires consecration on the part of both child and parents. My own observation is that the parents are the ones who most often fail in this. Their protestations and prohibitions keep back many a young man or woman from the foreign field. If the parents are not earnest Christians, we can understand their attitude. But what are we to think of Christians who would not consent that their children should go into the foreign field, but did consent that they should go to France in Red Cross service, and exulted over the high record they made there? Are the Republic of America and the Republic of France more worthy of our service than the Republic of God?

Still more trying is the breaking up of the family and the separation which comes when the missionary children must be sent back to America for their education. Apart from the lack of educational advantages, it would not be safe to let them grow up in a heathen land, surrounded by the vices and familiar with the pollution of heathen life. That was tried by the early missionaries in the Sandwich Islands, and the results were disastrous. But it is a bitter thing to send a little child ten thousand miles away from home and parents, to grow up perhaps among strangers and certainly without parental love and care, bitter for the parents and for the child. Repeatedly the missionary draws back from that sacrifice by returning home with his

children. And if the sacrifice is made, the child may perhaps even be embittered by the thought of what he lost of parental love and care, and find it hard to forgive those who caused it. Shall we, then, lay down the rule that missionaries should have no family life, after the pattern of Paul rather than of Peter? That would not only deprive them of the cheer and strength arising from home life and parenthood, deprivations they might accept if best, but it would take away one of the strongest object lessons of the Gospel, the contrast between a Christian home and a heathen home. No teaching by words can begin to have the power of this teaching by direct example of what Christianity means to a father, a mother and a child. Feeling that we must retain this, and yet not make its cost too bitter, we are now establishing in the various heathen lands schools for the children of missionaries and other Europeans, where they can be trained by Christian teachers and surrounded by Christian influences, with an opportunity to spend vacations at home, as children away at school do here, until they are old enough to come to America for their college or other education. By that time the separation is much less deplorable.

One of the specialties of foreign missionary life, whether a hardship or the reverse, is the practice of hospitality to travelers. I never realized how much of this is put upon them, until I was a traveler among them. In India at most of the railway stations there is only a bungalow or travelers' resthouse. It is an inn—with everything out—a house with the barest of furnishings and with a native in charge of it. If you stay in it, you must furnish your own bedding, your own food, your own servant, very much as if you were camping in some abandoned house. In China there are in every village native inns; but the things which are already in make them impossible. In Japan the village inns are clean and the service excellent, but you sleep on the floor, you bathe in a tub in which the water is not changed no matter if a dozen people have used it before you; and the Japanese food soon raises havoc with an American stomach. So, in all these Oriental lands and others, unless you are in the great cities (they usually have fairly good hotels after our standards), you must go to the missionary's home for entertainment. He always professes that he is glad to see you. I think he is. Your coming is a pleasant change in his life and there is the desire to interest

you in the mission's work. But there are differences in travelers. I shall always remember overhearing a good English missionary's wife at whose home we had come to stay a day or two announce to her husband as he returned at night (the good lady was deaf and spoke louder than she realized) "The guests have arrived, and really they are quite agreeable, don't you know." The inference as to her expectations, based on other guests, was obvious. Our good Busrah missionary, John Van Ess, tells of a visitation he had from an erratic gentleman and his wife who were wandering about over mission fields, professedly laboring for the Lord and living by faith. They staid two weeks, involving much labor and denial on the part of their hosts to make them comfortable; and then on departing said they felt it their duty to rebuke these missionaries for worldly mindedness and living too luxuriously!

But I have dwelt long enough upon the hardships of the missionary; now let us turn to his rewards. They are many. I shall mention only four.

First the development of his powers. The broad and varied demands of the mission field exercise to the utmost every faculty a man possesses. Because the need of doing them confronts him he finds himself obliged to do things he would never dare attempt at home and the result is growth. When I came in close contact with the mission force, and recognized their energy, ability and breadth of vision, I asked myself, "Have the Mission Boards picked out leaders for the work, or has the work developed these men into leaders?" And I came to the conclusion that both explanations are correct. The carelessness with which churches select pastors, pleased by the candidate's personal appearance, delighted by a couple of sermons, confirmed in their judgment by a letter from some good-natured professor or brother minister, this is in strong contrast to the pains with which a mission Board investigates the record in college and seminary and church and community, of the young man who wishes to go to the foreign field; has a physician pass on his physical condition; puts to him searching questions about his religious experience and convictions; insists upon a personal interview—all that there may be no mistake in the selection. Mistakes are made, of course; Paul made mistakes in selecting his mission band. But the foreign mission force is a picked one, and it is an honor to be accepted for it. Then the mission work

develop the worker. A new environment, novel experiences, freedom of action, great responsibilities, unlimited opportunities, plans and visions that stretch adown the future,—who would not develop under such conditions! Work here at home is sometimes deadening and dwarfing. Given a congregation that has been preached to until it is apathetic and hypercritical, a church that is self-satisfied and Pharisaical, a community whose life and thought are sluggish or stereotyped—there are plenty of such; and you will pretty surely find a minister whose fervor has been chilled, whose aspirations have become feeble, whose growth is stopped. Put the same man in the foreign mission field, and he would begin to live again. The Apostolic Age, so we all agree, was an age of mighty personalities. What created them? Mission work, foreign mission work. And the modern Acts of the Apostles, when a true Theophilus peruses it, reveals many a mighty personality created in the same way.

The second great reward of the missionary is the consciousness that his life counts for something, that he is meeting a real need. One able woman whom I met said, "Do you want to know what made me a missionary? I was a teacher, and fairly successful. There was a vacancy in a school and I applied and got the appointment. Later on, I learned that there were two hundred applicants for that position. And I made up my mind that I would never stay where two hundred other people wanted my job." It takes imagination to make figures inspiring, so I doubt if many people are roused by the statement that in Shantung, that province the world seems so afraid the Japanese will steal from China, there is only one missionary to every 60,000 inhabitants. But surely, when the choice is between Shantung and some American village of 600 people with no prospect of future growth, and with three churches besides a Christian Science group and a Spiritualist parlor, the man who hesitates to take Shantung is—what shall we call him? Even if the mission work be in a field where it is hard to gain a hearing, and there is little response to the gospel, still there is the knowledge of a desperate need, and the satisfaction that whatever is accomplished is the first step to greater things presently. Paul's labors in Athens seemed largely a failure, "nevertheless some believed," and a church was founded there. Every missionary is cheered by visions of the future. In his hours of deepest discouragement, when Buddhist priests have lured his children into

their Sunday-school, and riotous heathen have broken up his meeting, and the government official has warned the people against these foreign doctrines, and promising converts have lapsed into old heathen vices, and some fanatical sect from America is trying to steal away the faithful,—even in such darkest hours he has his vision, as did Paul; and the Master says, "Be not afraid, but speak; for I have much people in this city."

The third great reward is the love bestowed upon him by his flock. It is one of the richest rewards of all ministry, and every pastor longs for it. Paul's letter to the Philippians shows how precious it is. The measure of this which is received differs in different heathen lands; for races like individuals differ in their appreciation of what is done for them. Nevertheless, everywhere as the missionary brings to a heathen community blessings far greater than any minister can bring to his parish in a Christian land, so those who accept them from his hand have reason to be and are far more filled with gratitude and love.

The Fourth and greatest reward of mission life is that it is the most perfect reproduction of the life of Christ. Christianity means missions, foreign missions. The first great Board of Foreign Missions was the Trinity in heaven, asking, "Whom shall we send and who will go for us"? The one person who was the supreme and ideal foreign missionary was Jesus of Nazareth, commissioned of the Father to go to this lost world. He has handed over the field to us, giving us at the same time his own heavenly commission, "As the Father hath sent me, even so send I you." There is no life in which we have such intimacy with Him, because there is no life in which the environment, the motive, the sacrifice, the struggle and the triumph, are so identical with His. And in that intimacy and identity lie our joy and our salvation.

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